The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 6 A. M.

Calendar for July.

27. Sixth Sunday after Trinity.

AUGUST.

3. Seventh Sunday after Trinity.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

Poetry.

For the Churchman.

Vespers.

II.

"Jam sol recedit."

And now the sun hath sunk to rest,
Again we bend the knee,
And meekly lift our evening thoughts
O God and King to Thee:

To Thee whom seraph hosts adore,
Whom friends believe and fear,
Whose mercy seat, in skies above,
To contrite hearts is near.

Drive evil thoughts and dreams afar,
And waking or asleep,
May heav'nly peace, Thy peace O God,
Through Christ our bosoms keep.

Let mercy fall on us like dew,
And angel pinions play
Around us while the hours of night
In silence pass away

Each night beside the sable gate
Of death the sleeper lies,
And if we pass its portals, Lord,
Let Eden greet our eyes.

Waddington, N.Y., July 7. J. H. H.

Selected Matter.

The Christian Minister:

THE MESSENGER, THE WATCHMAN, AND THE STEWARD OF THE LORD;

The Seventh Charge, to the Clergy of the Diocese of New Jersey, in St. Mary's Church, Burlington, 28th May, 1851; by George Washington Doane, D.D., LL.D, Bishop of the Diocese.

(Concluded.)

II. THE CHRISTIAN MINISTER is to be a *Watchman of the Lord*. There is implied, in this, a city; a city, which is in danger; a city, which is committed to his care.

i. *There is a city.* It is the spiritual Jerusalem. The company of the redeemed are its inhabitants. They dwell together, under the divine protection. They have a Head in heaven; the Lord of Glory, and the Prince of Peace.—They have laws and ordinances: His holy commandments, and the apostolic precedents and precepts. They have "exceeding great and precious privileges." They have arduous duties, and high responsibilities They have "an inheritance reserved for them, in heaven." It is the Christian Church. David spoke of it, in that inimitable Psalm,* which we have sung, to day: "Jerusalem is built as a city, that is at unity in itself; for thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord; for there is the seat of judgment, even the seat of the house of David; O pray for the peace of Jerusalem; they shall prosper that love thee; peace be within thy walls, and plenteousness within thy palaces!" Isaiah dwelt on it, in language of inimitable beauty, in the loftiest strains of his prophetic rapture: †"Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city;" "I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones;" "thou shalt call thy walls, Salvation, and thy gates, Praise." And the beloved John, in his apocalyptic vision, beheld it, half on earth, and half in heaven: "I saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride, adorned for her husband; and I heard a great voice out of heaven, saying, Behold the tabernacle of God is with man, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."‡

ii. *The city is in danger.* It has enemies without, that lay their seige on it. It has traitors within, that would throw its strongholds open, to their entrance. It has a spiritual adversary, who constantly beleagures it, with unseen hosts. The warfare, which is waged against it, by the wicked world, is unrelenting and unsparing. Atheists and Deists, and Infidels, of every color and complexion, are engaged in the attempt, to sap its buttresses, and undermine its walls. The wily Romanist, with plausible pretensions, to more ancient rights, and more entire and perfect unity, is striving to build up, within its circuit, a tower, that shall command the city; and subject it to the iron rule of his self-seeking and despotic sway. While, all the motley host, whose name is, "Legion," are engaged, each in its way, and with the arts peculiar to itself, in the attempt to divide, that it may conquer; and subdue, by subdivision: and, at last, destroy. And every foe, whatever be his banner, or his tactics, is sure of some, within the gates, to further his approaches; and, of an auxiliary, whose grudge, against the Church, is older than the Fall, in Satan, and his other satellites.

iii. *The city, so beset with dangers is committed to the Watchman's care.* God, it is true, still watches over it, with eye that never slumbers.—And shining squadrons, though we see them not, encamp about the walls, with flaming horsemen, and with chariots of fire.|| But, it is ever God's design, to work, for human ends, by human means. Life is probationary. Christianity is our discipline. The Church is "militant," on earth, that it may train good soldiers up, for Jesus Christ. The watchmen on the walls of Zion, are thus human watchmen. "So thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word, at My mouth, and warn them from Me; when I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."* The house of Israel is the Church. The watchman is the Christian Minister. So great, so strict, so fearful, his responsibility. To stand upon the wall. To watch the foe. To blow the trumpet. And to warn the people. To warn them, of the stratagems and seductions of the world; that they may put on "the whole armor of God," by which they may be able to "quench all the fiery darts of the wicked." To enforce, with every heart, the holy law of God. To shield every head, with the protecting panoply of prayer. To set before them always the divine and perfect pattern of the Incarnate Saviour. And, to win, for them, by fervent intercession, the aids and graces of the Holy, Sanctifying Spirit. To expose the fatal fallacies of infidelity, in all its countless forms; the dry-rot of the soul, that eats the heart from our humanity, and leaves it, a mere shell, or a putrescent mass. To show the arm of God, revealed, in every age, in works of wonder and of mercy, to avouch and vindicate His Church. And, to attract attention to that word of prophecy, which, time, so far from weakening, but makes surer;† as it fulfils its far forecastings, and shows all the future, equally with all the past, one present, before God. To unmask the specious sophistries of Rome, by showing, how all that is peculiar to her creed, is new, and therefore false; that her pretended unity is but the stillness of stagnation, or the enforced impression from an iron mould; and her high claims of a superior sanctity, the coloring, which the morning haze throws on the landscape, to be dispelled with sunrise. To show, by simplest process of cronology and history, that the modern spawn of schisms are not of Christ, nor within fifteen hundred years of Him: but morbid counterparts of Romish error, and imposture; exhibiting, not seldom, the continual tendency, of all extremes, to meet; and, running, all of them, with Rome herself, down latitudinarian slopes, into the depths of infidelity, and the abyss of Atheism. And, with the keen Ithuriel spear of truth,‡ to strip the arch impostor of his angel garb; and, show him in his deformity and loathsomeness, so feeble, that a little child, that trusts in God, can master him; and, at the simple spell of, "Get thee behind me, Satan!" discomfited and driven away. The Christian Watchman needs continual watchfulness. The Christian Watchman needs undaunted courage The Christian Watchman needs an incorruptible integrity. His reliance, for them all, and for the safety, which, they all could not accomplish, is on the strength of God, made perfect in his weaknes: to keep him from all danger and all fear; and crown him, after all, for conquests not his own.

III. THE CHRISTIAN MINISTER is to be a *Steward of the Lord*. A steward is a servant; he is intrusted with his master's goods, to dispense them to his household; he must account for them, with strict fidelity.

i. *A steward is a servant.* That is the literal meaning of the word, *minister*. All men are servants of the God who made them. The Christian minister is set, to serve the servants. How strange, that any should take state upon themselves; as better than their neighbors! How strange, that any should forget themselves; and act as masters of the house! How strange. that any should say, in his heart, "My lord delayeth His coming; and begin to beat the men-servants and maidens, and to eat and drink, and be drunken." But, of such strange anomalies, all history, and, sad to say, not least, the history of the Church, is full.

ii. *A steward is a servant, intrusted with his master's goods, to dispense them to his household.* In a great house, this becomes necessary; especially, in the absence of the master. So, in the Church, whose Lord has gone to heaven. His ministers are charged with all His treasures.—They are the preachers of His word. They are the dispensers of his sacraments. They have the care and oversight of all the family, for which He "was contented to be betrayed." This is the highest and holiest trust, that man can hold. Not even angels are so trusted.

iii. *The Steward must account for all his trust, with strict fidelity.* There can be no responsibility, more liable to be abused. The extent and variety of the trust. The perfect confidence, which it involves. The temptations, to abuse. The helplessness of those, who are concerned in it. The ruin, to which they are exposed. Well, may the Apostle say, "It is required in stewards, that a man be found faithful." How much more, "the ministers of Christ, and stewards of the mysteries of God!" Where, His word is committed to them; to be diluted, or perverted, or kept-back. Where, His sacraments are put in trust; to be administered, ignorantly, imperfectly, or unfaithfully. Where the ministry of prayer, with all its infinite results, is involved.—Where, immortal interests are vested. Where, souls, for which Christ died, are at stake.—Where, heaven is to be won: or hell incurred: and, that, by multitudes, such as no man can number. Can the responsibility of Christian ministers be over estimated? Can their responsibility be exaggerated? Must there not be an inquisition, stricter than for blood, with such a stewardship as this? "And, if it shall happen, that the Church or any member thereof do take any hurt or hindrance, by reason of their negligence, how great must be the fault! How horrible the punishment, that must ensue!"|| To be, "unto God, a sweet savor of Christ, in them that are saved," not only, but "in them that perish!" To be the "savor of death, unto death," to some, not less than "the savor of life, unto life," to others! Beloved, reverend brethren, "Who is sufficient for these things?" Can we wonder at the fearful doubt of holy Chrysostom, if any Ruler of the Church should certainly be saved? What a mercy, that there is mercy, also, for the ministers of Jesus Christ! How infinite the mercy, that, for us, too, there is a Saviour! Do we not need your prayers, dear brethren of the Laity; shall we not have your prayers, that, as well, by us, His ministers, as by you, over whom we are appointed ministers, His holy Name may be forever glorified, and His blessed Kingdom enlarged?

"So, shall the bright succession run,
Through all the courses of the sun;
Whilst unborn Churches, by our care,
Shall rise and flourish, large and fair.

Jesus, our Lord, their hearts shall know
The spring, whence all these blessings flow;
Pastors and people shout his praise,
Through the long round of endless days."

In all that I have said, beloved, reverend, brethren, I have touched no topic of the day; and, told you nothing new. It is with truth, as our great Master said, of wine, "the old is better." Christianity is not for development; but conservation. That, in the Church, which is old, is certain to be true. That, which is new, is, therefore, false.* To contend with the world, the devil, and the flesh, we need no novel weapons; we can invent no new defence. The arguments, that shall prevail with modern infidels, are old, as Paul or Moses. To contend with Papal Rome, we have but to take ground, at Antioch, or at Jerusalem. And, not a novelty, in all the sects, but the Apostle wrote of it, to Timothy, when he declared: "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having ears that itch; and they shall turn away their ears from the truth, and shall be turned unto fables." Let nothing tempt us from our ancient Apostolic ground. The blood of Martyrs stained it. It was consecrated by the Cross. Let questions of geography divide those, whom geography concerns. The circle of the world is ours; and North and South are one. Let those, who will, involve themselves, in strivings of the day, that only touch the transient, and concern the perishable. To us, there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Let Rome invent new dogmas, with new centuries, to please the fancy of grown children; and sport, in her most desperate abandonment, to a diseased imagination, which seems but the judicial visitation, for her unfaithfulness and tyranny, the impious theory, of the Immaculate Conception of the most blessed Virgin Mother of our Lord. We are of those, whom the Apostle Jude still teaches and exhorts, that "we should earnestly contend for that faith, which was *once* delivered to the saints;" and, for us, it is sufficient, that Jesus Christ should be "*the same*, yesterday, and to-day, and forever." And, sorest of all trials, to our loving, human hearts, should those, who, in other days, have taken sweetest counsel, and walked, in the House of God, with us as closest and most cherished friends, tempted by the old Serpent, that beguiled our Mother, fall off from us, on either hand; some natural tears, our hearts will shed, of pity, for their error, and of sorrow for, our loss: but, from our steadfastness, in Jesus Christ, let none of these things move us. It was just when Demas had forsaken him, that the Apostle wrote his charge to Timothy. Though "only Luke" was with him, he was not alone; but, compassed round with all that "cloud of witnesses," of whom, he wrote, two years before, the time would fail him, but to tell, who conquered, through their faith. In vain, for him, the cruelty of Nero, the terrors of the prison house, the martyr scaffold, and the martyr sword.—"Looking unto Jesus," who endured the Cross, for him, he triumphed, over all. And, from their blackest darkness, when but a few precarious days of bondage yet remained, to him, he soared to heaven, in that unblenching eagle-flight, which he addressed to Timothy. Beloved, if we claim St. Paul, as our Apostle, let us do his precepts, and be steadfast in his confidence. Let us "preach the word." Let us "be instant in," and "out of, season." Let us "reprove, rebuke, exhort." Let us "watch, in all things." Let us "endure afflictions." Let us "do the work of evangelists." Let us "fulfil our ministry." Is not ours, the gospel, which Paul preached, in all the world? Is not ours, the Church, Paul planted, in Great Britain? Is not ours, the Christ, in Whom he trusted? Is not ours, the Cross, in which he gloried? What, if Paul's Nero should be, ours? His Roman dungeon? His shameful scaffold? And his martyr sword? What need we care, whose hand shall open to our feet the gate of life? What matter, where the couch be spread, in which we struggle out of flesh? Would not the flight for heaven be as direct and trenchant, from a scaffold, as a throne? And, what difference, whether sickness or the sword should be the talisman, with which we enter into rest. Nay, have we not a noble Martyr; a more glorious Pattern, still? Did not the Son of God, for our sakes, "become poor?" Did He not bear for us, our flesh; with all the ills which it inherits? Did He not struggle for us, through a life of thirty years; in poverty, and pain, and shame? And, then, pour out the precious life-stream, from his palpitating breast? Welcome, for Christ, the toil, the care, the want, the scorn, the shame, the death, companionship, with Him, may bring! "He entered not into His glory, until first He suffered." And, the heavier is our portion of His Cross, the brighter shall our share be of His Crown. "In all these things, we shall be more than conquerors, through Him that loved us: for, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us, from the love of God, which is in Christ Jesus, our Lord."

* Psalm cxxii.
† Chapters lii. liv. lx.
‡ Revelations xxii.
|| 2 Kings, vi. 17.

* Ezekiel xxx iii.
† 2 St. Peter, i. 19.
‡ "Him, thus intent, Ithuriel, with his spear,
Touched lightly; for no falsehood can endure
Touch of celestial temper; but returns,
Of force, to its own likeness; up he starts,
Discovered and surprised."—*Paradise Lost, IV.*
|| Exhortation, in the Ordinal.

ERRATUM.—In the Churchman of July 19th, on the first page, 2d column, and 4th line from the foot, read "conclusive" for "convulsive."

ADDRESS delivered at the Third Anniversary Meeting of the NEW-YORK ECCLESIOLOGICAL SOCIETY, May 12th, 1851, by the President.

(Continued.)

So much then for the higher aspect of our duties, tending not to withdraw us from, but to cheer us on in the quiet unobtrusive labors of teaching and aiding those who are almost daily applying to us for plans or counsel.

I turn now to more general questions, and would first remark, in gratifying proof of the advance of sound principles among us in Church Architecture, that their advocacy no longer demands, as when we first advanced them, an apologetic tone. They have at least made good their primary position. Then it was an advanced work, exposed, thrown forward, on a hostile frontier, and on all points assailed; now it is a peaceful post, its assailants converted into allies. Our first battles, then fought, were not for victory, but life—for the very first principles of our science, denied, ridiculed, and sneered at. The contest indeed is not over, but at the least our battle ground is changed, and that in our favor. Our present lines (to keep up military phrase) are now far in advance of our old position, and the trophies of victory are acknowledgedly ours, since every new church erected on better Ecclesiological principles (as most now proximately are) pays homage to our cause, and whether paid or not, owes us an acknowledgment of our labors. This at least is comfort, to see our principles prosper, however small our share of the praise.

On another head, too, our language may cease to be that of apology. We began with but deprecating the charge that our studies led to disloyalty to the Church of our Baptism. In the face of strong popular prejudice, the purely defensive stand was all we could hope then to maintain, for we were struggling in the weakness of infancy against a current that had swept down the Church's landmarks. Such therefore was the tenor of my first address to you. Under increasing light both within and without, those landmarks are better discerned, and I now assume a bolder position, and say that Ecclesiology, rightly pursued, builds up the strongest barriers in defence of our Church, awakening in the heart and mind of the student love and devotion to our distinctive branch of the Church Catholic; devotion beyond that of the patriot for the land of his birth, and a love for it to be paralleled only in that of the child for the home of his youth, and for the mother in whose bosom he was nurtured. If it be asked, how can that science which is unquestionably common to all branches of the Christian Church, thus specifically operate in favor of one, I reply, that although the science of Ecclesiology in its theory be one, yet has it in practice a distinct specific form in every leading branch of it, arising obviously out of early pre-existing causes, whether of race or circumstance, and still distinguishing them in name, type, and external character, as we see in the Greek, Eastern, Roman, and Anglican. Now to each of these there belongs a peculiar and characteristic type of Christian Architecture and Ritual, the family features appearing everywhere, within their respective bounds, giving uniformity to much individual variety, and contrast to those without; and thus does that science of Ecclesiology, which is common to all, assume a distinctive character in each, yet not breaking thereby the sense of the Church's unity, any more than through variety of races we lose the sense of man's common humanity. True it is, as some may here object, the Gospel of Christ speaks of no such distinctions. Its only language is that of brotherhood: "neither Jew nor Gentile, Greek nor barbarian, bond nor free." But this is spoken of spiritual equality, not external uniformity. The unity of the Spirit in the Church admits, we are told, of differences of administration, and the Bond of Peace, which is to rule in it, would seem to argue the existence of causes of dissension. But whatever it be in theory, in practice this universal science of Ecclesiology is but a dream, and vanishes as you approach to realize it; for of what shape or form, I ask, is that Church to be which is neither Anglican, Roman, Greek, nor Byzantine, either in structure or arrangements? To delineate such, would be like attempting to portray the exact features of the genus Man, neither Caucasian, Negro, Indian, nor Tartar. Such is the vain search after a universal type, and in the pursuit of it the puzzled architect would waste his life in drawing, and erasing as soon as drawn, each rejected plan, to be followed by another equally unsatisfactory. We must therefore, I conclude, as a practical question, study and pursue our science as Anglican Churchmen, recognizing the Anglican type, as indeed our Society specifically does by confining membership to those of our own Communion; and therefore it is, I say, that Ecclesiology in the hands of our Society is eminently conservative, and leads to a firmer attachment to our own Branch, by a clearer perception of the lines of separation or contrast—and I will add, by that juster appreciation which more intimate knowledge will awaken of the beauty and primitive Catholicism of our Church and worship, and in its architecture, of the Christian simplicity and suitableness of our peculiar model—the Parish Church of England.

It is due alike to our own reputation and that of our model, to contrast it for a moment with that to which it has been falsely supposed to lead. The Roman type of the Christian Church Edifice is acknowledgedly of Heathen origin. Its earliest Churches were the Basilicas or Halls of Justice of ancient Rome, and those that followed were modelled more or less exactly after that pattern, modified but never lost sight of, and exhibiting in the Cathedral of St. Peter its highest development—the maximum, we may say, of Christian character impressible on that originally Heathen type. And what, in fine, is that maximum? Architecturally viewed, doubtless a grand and noble structure; but for Christian worship, wanting in both reverence and suitableness, and without even a shadow of that holy humility which in a Pointed English Cathedral bows down the heart to God, and amid all its infinite richness is as much the ruling spirit of the structure as it is, or should be, of the kneeling worshippers within it; so that he who has been nurtured within sight of its solemn towers, and under the quiet influences of the Parish Church of England, can never, we deem, feel himself at home amid the cold splendors and still colder spectacles of a Roman Basilica. Woe to those who rashly leap that gulph, and, like self-expatriated men, drag with them through the rest of life a chain of sad remembrance, a homeless feeling, which years, I deem, are more likely to deepen than wipe out.

But it may be said, we, as Anglican Churchmen, have no especial right to Pointed Architecture—that we but share it with the Roman Communion. My answer is a simple denial. We have that right, and can show it. It is our heritage, as it was the heritage of our fathers. It is not of Rome or Roman origin; and however far it may have penetrated to the South by its own merits or the conquests of those with whom it was native, we yet hazard little in saying that it is altogether of another race and lineage, standing apart from Rome in character, in feature, in influence. It belongs specifically to the Northern or Gothic race, and in their groves of arched and clustered elms we find alike its birthplace, its home. Like good seed on a virgin soil, Christian faith brought forth in that native race a native Christian Architecture. Contemporaneously with regard to their Creed, it grew up, step by step, through all the phases of Lombardic, Norman, Saxon, and Gothic forms; the growth of Christian teaching on the heart and intellect of a brave, generous, and undegenerated race.

There is something holy as well as touching in this historic rise of Pointed, or as we may safely term it, Christian Architecture. It seems to connect the question with the great designs of God's providential government of his Church on earth, to note how that, when the fulness of time was come, and Christ's Gospel was to make of man a new creature, God should have prepared to that end a fresh and vigorous Branch of the "wild olive tree," taken direct from the forest, to bring forth, "when grafted in," the Gospel's choicest fruits, and, as with a view to man's more thorough regeneration, should have brought to the waters of Christian Baptism, not only the paralytic limbs of effete Heathen civilization, but also, as a choicer offering, the fresh infant (thus to speak) out of the lap of Nature—a Race whose very civilization was to be Christian, whose alphabet came out of their Creed and their letters cut out of the Cross—and printing the Bible their first use and application, and the daily reading it, the instruction of their children and the solace of their age.

Now there is something, I say, that wins the Reason, as well as the heart in the IDEA, that somewhere within the Race, thus predestined as it were to Christian greatness, we are to find the purest "type" and embodiment of Christian Art and Architecture, inasmuch as they both grew directly out of their Christian faith—an offshoot from it, and therefore a visible expression of it. Now this cannot be affirmed of any other Branch—Greek, Roman, or other. With them, all their Architecture preceded their Religion, and was but accommodated to it, not an exponent of it.

With what deep interest, then, may we not imagine some candid searcher after Truth to exclaim—"O! where, in what portion of that wide Race, shall I find such native Type of the Christian Church—'native and to the Manor born?' tell me, and I will adopt it as my model." And should he find it, as I think he will, within the circle of the Anglo-Saxon Race, within the pale of the Church of England, in the land and home of his Progenitors—in short, in the humble and reverend Parish Church of his Fathers—will not such a discovery be to him, I ask, a fresh source of love and loyalty to it—a new ground of admiration and attachment to it, and a daily thanksgiving unto God that within its bounds his "lines have been cast."

That this English Type is foreign to that of Rome, is a truth made clear by recent Papal developments. Papal encroachment in England is bringing in Roman and foreign models, and that in pointed opposition to the native taste and feeling even of their own Communion. Change of Faith has demanded, among its sacrifices, change of Taste; and Anglican converts have to learn, with their new Catechism, a new model of Church Architecture—Basilican (to use that word in its wider sense), and not Anglican—Papal Rome, and not their old Parish Church. Under this Ultramontane teaching all is to be changed, visibly. The deep retired Chancel, so full of reverence with its primitive screen—one of its bonds of union with the Eastern Church, centuries before Rome had set her missionary foot in the land—these disappear, and the Altar is brought into immediate and painful proximity to the people. Reverence for the Invisible is exchanged for sight of the Visible; the quiet and primitive symbolism of the English Church gives way to grosser Roman forms; the beautiful Orient window, with its triple light and morning ray, prefiguring both the source and rising of the Sun of Righteousness, no longer claims regard; the grave and simple adornment of the Anglican Altar is exchanged for finery and show, reality for seeming, and the truthful acknowledgment of poverty for pretension and tinsel; the whole a spectacle to be gazed at, instead of a worship to be united in—instead of that Common Prayer of both Priest and People, on which our whole Ecclesiological system is based, and which alike satisfies the reason and moves the affections. Now this I do not say, gentlemen, in studied depreciation of Rome; but I do say it, in proof that their Ecclesiology is not our Ecclesiology, and that to know our own is to love it, and prefer it before that of any other branch; and consequently that the study of it is among the surest pledges against all departure from it.

To be continued.

* This is axiomatic, in the Church. "Id verius, quod prius; id prius, quod ab initio." This, which is also Tertullian's, catches my eye, at the moment, in the admirable adaptation of "Theophilus Anglicanus," under the apt title, "Theophilus Americanus," by our "True Catholic," Hugh Davey Evans, Esq., Baltimore. The Rev. Dr. Hooker is laying the Church under great obligations, for the admirable works, which are issuing constantly from his press. The demand, which warrants these enterprises, is a most encouraging sign of the times. *Crescat eundo!*

Communications.

For the Churchman.

The following report of the trial of the Rev. Mr. Prescott has been prepared with great care. The certificates are from the venerable Dr Eaton, the oldest presbyter in the Diocese, a man whose opinions and statements deserve the highest consideration,—from H. M. Parker, Esq., a counsellor at law, Fychte E. Oliver, M. D., and Messrs. Grafton, Parks and Stimpson, merchants of excellent standing in society The conduct of the Court on the subject of the Record made this proceeding necessary.

Having been present most of the time occupied by the Court in the late trial of the Rev. Oliver S. Prescott, and paid particular attention to the proceedings, and having attentively read the report of said trial, published in the Daily Evening Traveller, I hereby certify, that said report accords with my recollections.

ASA EATON.

July 17, 1851.

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46 Washington Street, Boston,
July 15, 1851.

I hereby certify, that I was present at the recent trial of the Rev. Oliver S. Prescott, before an Ecclesiastical Court in this diocese. My attendance was constant, from the beginning to the end. I gave the closest attention to every thing that was there said and done, and the whole matter is still fresh in my mind. I have examined a report of the case which appeared in the Boston Evening Traveller of July 11th, and find it correct in all its details, though not so full in some respects as I could wish to see it. At present it exhibits the arguments of the prosecutor and the decisions of the Reverend Court in too favorable a light, and there are some omissions which are clearly to the disadvantage of the accused.

As a professional man, desirous to see justice every where impartially administered, and as a Churchman, most of all desirous to see all things pertaining to the Church done "decently and in order," I feel it to be my duty to say that, in my opinion, the decision of the Court in the present case, on the various points presented for their consideration, are entitled to *no weight whatever* as precedents. The avowed inability of the Court to comprehend the legal points so clearly presented by Mr. Prescott's advocate, would be reason enough for this; but that is not all. There was, throughout the whole proceeding, an evident bias against the accused, which betrayed itself on every occasion, and a want of patience and of courtesy towards his advocate, which were at times most shameful, and in striking contrast with their treatment of the prosecutor.

The principle was avowed by the prosecutor, that it was the duty of the defendant to exculpate himself, rather than for the Standing Committee to prove their charges. I am sorry to say, that the Court seemed to assent to this principle, and, in one instance at least, acted upon it.

In short, the whole course of the proceedings showed that the Court, however able to pass upon any theological question which might have arisen, were every other way *utterly incompetent and unfitted to sit in the case.*

In my judgment as a lawyer (having no other interest or feeling in the case whatever), if the Court had had jurisdiction in the matter, no justice would have been done the accused on any points of law—to say the least—which might have arisen during the trial; and I could not but concur with the opinion of his counsel, that he owed it both to himself and the Church, to refuse to waive his strict rights, by submitting to such a tribunal, which clearly had no *lawful* jurisdiction over him.

HENRY M. PARKER,
Counsellor at law.

We hereby certify, that we were present during the late Ecclesiastical Trial of the Rev. Oliver Sherman Prescott, and bear testimony to the faithfulness and impartiality of the above report.

F. E. OLIVER,
J. G. GRAFTON.

Boston, July 14, 1851.

Having been present at the late "ecclesiastical trial" (so called) of the Rev. O. S. Prescott, and having paid particular attention to the doings of the parties interested in the same—I hereby certify that the above report of proceedings in the case is correct, according to the best of my knowledge and memory of the circumstances, assisted by notes taken by myself.

N. AUSTIN PARKS.

Boston, July 14th, 1851.

I hereby certify, that I attended the late trial of the Rev. O. S. Prescott, in this city; that I was present nearly all the time, and paid particular attention to the proceedings; that I have carefully read the report of the trial which appeared in the Boston Evening Traveller of July 11th, and find it agrees with my recollections, except that Mr. Littlejohn was appointed scribe for the second day.

The minor occurrences which have been omitted were not of a character unfavorable to the defendant. FRED. H. STIMPSON.

Boston, July 17, 1851.

TRIAL OF THE REV. OLIVER S. PRESCOTT.

The Court assembled at the Vestry of Trinity Church, Boston, on Tuesday, the 1st day of July, and after prayers, announced itself ready for business. It was composed of the Rev. Messrs. D. L. B. Goodwin, George Packard, Samuel Fuller, Isaac W. Hallam, and Abraham N. Littlejohn.

George M. Brown, Esq., appeared for the prosecution, and Richard H. Dana, Esq., for the defence.

Mr. Dana stated that the Rev. Mr. Prescott did not appear generally, to answer to the presentment, but specially, to require proof of the jurisdiction of the Court, and proof that the proper preliminary steps had been taken, to give the Court jurisdiction in the case. He contended that, as this was a Court of special and limited jurisdiction, and of special creation, every fact necessary to its jurisdiction should appear.

The President of the Court, the Rev. Mr. Goodwin, then read a note from the Bishop, directed to himself, informing him that certain proceedings had been had under the Canon of 1846 against the defendant, and giving him the names of five judges, and stating the time and place of the meeting.

Mr. Dana inquired if this was all the evidence to be offered of the constitution and jurisdiction of the Court. The court replied that it was.

Mr. Dana then read from the Canon of 1846, the passage relating to the constitution of the Court. The Canon provides, that a written information shall first be given by some member of the Church; that the Standing Committee shall then proceed to a preliminary consideration of the case; and if they think the case requires it, shall make a written presentment to the Bishop. "Upon such presentment being made by the Standing Committee, as is provided in the foregoing Canon, the Bishop shall, as soon as may be, cause a copy of such presentment to be served on the accused, who shall, within thirty days after such service, select five of them, and notify their names in writing to the Bishop; and if he shall not give such notification to the Bishop within said thirty days, the Bishop shall then select five, and the Presbyters so selected shall form an Ecclesiastical Court for the trial of the accused."

Mr. Dana contended that, as this was a Court of special and limited jurisdiction, it must appear affirmatively, that each of these steps had been taken. The Bishop's statement, in a letter to one of the members of the Court, was not legal evidence of this. The 8th section of the Canon provides the manner in which the service of these citations and notices shall be made and proved—

"Section 8. All citations and notices contemplated in this Canon shall be signed by the Bishop, and may be served by a summoner or summoners, to be appointed for that purpose by the Bishop, and whose certificate of such service shall be evidence thereof. In case of service by any other person, the fact shall be proved by the affidavit of such person. A written citation or notice delivered to a party, or left at his last and usual place of residence, shall be deemed a sufficient service of such citation or notice."

Mr. Brown denied that there was any such rule as was contended for by Mr. Dana. No Court, whether of limited and special, or of general jurisdiction, was obliged to go into the details of facts to assure itself of its jurisdiction, unless the defendant pleaded in abatement, and then he must allege and prove the defects and omission he relied upon.

The Court decided that it would make no inquiry and require no evidence of the preliminary steps, beyond the reading of the Bishop's letter to Mr. Goodwin.

Mr. Brown moved an adjournment on account of the absence of one of the Court, the Rev. Abraham N. Littlejohn.

Mr. Dana said he would respectfully ask the Court to reconsider their decision, expressing his confidence that, on consulting authorities, they would find it erroneous.

Adjourned to Wednesday morning, at 10 o'clock.

SECOND DAY.

The Court assembled at 10 A. M. Rev. Mr. Littlejohn appeared.

Mr. Brown began to read the Presentment.

Mr. Dana called for the reading of the record.

The Court—There is no record. The Canon does not require us to keep any record, except of the evidence.

Mr. Dana—The Canon says nothing about it, one way or the other. A record is a necessary incident of all Courts. The Canons are founded

on the Ecclesiastical law and usage, and these require a record. The defendant has a vital interest in the record.

Mr. Brown coincided with the Court that no record was necessary.

Mr. Dana insisted on the necessity of a record.

The Court—We are under no obligation to keep a record, except of the evidence. It is a matter which concerns no one but the Court. As a matter of mere favor, however, the Court would have the record read.

Mr. Dana—Do I understand that a Clerk has been appointed?

The Court—Yes, the Rev. Mr. Greenleaf.

Mr. Dana—Was he present yesterday?

The Court—No.

Mr. Dana—Then how can he make up a record?

The Court—It is not necessary to keep a record, except of the evidence.

Mr. Dana demanded a record *as a matter of right*. It was his client's only protection. If the Court would not keep a record, he wished to keep one for himself, and hoped the Court would allow him time to do so.

Mr. Dana then wrote a protest, setting forth the decision of the Court as to the evidence of its authority, and its refusal to keep a record, and read the protest, and moved to have it put with the files of the Court.

The President of the Court took the protest, and remarked that the Court had decided to keep a record, and that the Rev. Mr. Packard was then making it up.

Mr. Dana then addressed the Court in favor of receiving his protest.

Dr. Fuller (of the Court) took the protest from the table, throw it toward Mr. Dana, saying: "The Court does not and will not receive that paper."

Mr. Dana—I am a little at a loss to know who is the Court. The Court was considering my motion.

Mr. President—I suppose I speak for the Court.

Mr. Dana—I had supposed so too. As one of the Court has said, the Court has not and will not receive our protest, I wish to know if that is the decision of the Court. I thought the matter was under consideration.

The Court then refused to receive the protest. Rev. Mr. Packard having written out a record, Mr. Dana called to have it read.

Mr. Brown objected.

Mr. Dana insisted on it, as a matter of right.

The Court decided that the record should be read, as matter of mere favor, not of right.

Mr. Packard then read the record.

Mr. Dana moved to add to the record the fact that Mr. Prescott appeared under protest, and limited his appearance to the purpose of requiring proof of the authority of the Court, and of due service. This fact did not appear on the record, but was a material fact for the defendant.

The Court said that Mr. Prescott was either there or not there. If there, he was there to be tried on the presentment, and the Court decided that he was present.

Mr. Dana said that if the Court only decided that Mr. Prescott was physically present, no Court was needed to settle that question. The legal presence was the question.

The Court refused to amend the record.

Mr. Dana also suggested that the record did not show that he offered a protest which was refused. But the Court refused to amend, and called for the reading of the presentment.

Mr. Dana then put in a formal plea, putting in issue the fact that the preliminary steps had been taken, and the proper services made.

The Court refused to receive it, and decided that they should assume that all proper steps had been taken by the Bishop; and if the defendant would state positively and unequivocally, to the Court, that certain things had not been done, he might be permitted to show the defect.

Mr. Dana—To prove a negative?

Dr. Fuller, (of the Court)—Yes, to prove a negative. We are not met here to try the Bishop. He is to be presumed to have done his duty.

Mr. Dana—But have the persons whom he has appointed to perform these duties, so done them as to give you jurisdiction? If it be the Bishop himself, his acts must be proved. The defendant is entitled to the proof. The doctrine of Episcopal infallibility does not extend to serving summonses and making copies.

After considerable discussion, the Court determined that if the defendant would specifically deny that certain steps had been taken and certain acts done, they would receive evidence.

Mr. Dana then, under protest, presented a formal plea, putting in issue the fact, that due proceedings had been legally had, and due citations and notices legally served upon him, under sections 1 and 2 of Canon II., of 1846, specifying each of the acts therein required to be done.

The Court then adjourned to half-past 3, P.M.

On the coming in of the Court, Mr. Dana moved that the record be read. The Court said that the keeping and reading of a record were both voluntary and optional with the Court, but they would read it.

Rev. Mr. Littlejohn then read the record. The Court said that Mr. Littlejohn was scribe for the day.

Mr. Dana objected that the record did not show that he had offered a protest which had been refused.

The Court refused to amend it.

Mr. Dana suggested that the record did not show which of the Courts had been present each day. He made the amendment in this particular.

Mr. Brown then read the following Presentment:—

PRESENTMENT.

To the Right Reverend Manton Eastburn, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts.

We, the Standing Committee of the Diocese of Massachusetts, having received information, in writing, of certain offences hereinafter more particularly set forth against the Reverend Oliver S. Prescott, a Presbyter of this Diocese, and having thereupon proceeded to a preliminary consideration of the case as the canon provided in this behalf requires, do hereby present the said Oliver S. Prescott, Presbyter, as aforesaid, pursuant to the canon aforesaid, entitled: "Of proceedings in the case of a Minister, not being a Bishop, accused by public rumor or otherwise, of offences for which he may be tried," for that he has been guilty of preaching, inculcating, and defending, certain heretical doctrines, which are not held nor allowed by the Protestant Episcopal Church in the United States of America, but are condemned by the standards of said Church as wrong and unsound, such preaching, inculcating and defending of said heretical doctrines being to the detriment of religion, the scandal of the Church, and the great injury of the cause of Christ.

We, the said Standing Committee, pursuant to the canon aforesaid, further present the said Reverend Oliver S. Prescott, for that he has adopted and practised, and encouraged others to adopt and practise, certain forms, acts and ceremonies, which the said church does not allow, and which are contrary to her teachings and standards, evil in their tendency, to the prejudice of the Gospel, and the peril of souls.

And the Standing Committee aforesaid do further present, in pursuance of the canon aforesaid, the said Reverend Oliver S. Prescott, for that he hath violated the constitution of the Protestant Episcopal Church.

And in pursuance of the canon aforesaid, the Standing Committee aforesaid, do further present the said Rev. Oliver S. Prescott, for that he hath been guilty of "immoral conduct," in that he hath violated his Ordination vows.

Of which offences the said Rev. Oliver S. Prescott has been guilty at divers times and places during the period of his residence in this Diocese, which commenced on or about the first day of January, in the year of our Lord, eighteen hundred and forty-nine, and has thence continued to the present time. And thereupon we, the said Standing Committee do more especially charge and present the said Rev. O. S. Prescott, of the said offences, in manner and form following:

CHARGE I.

The said Reverend Oliver S. Prescott has preached, taught, and inculcated, during the period of his residence in this Diocese, as aforesaid, the doctrine, that the Virgin Mary, the mother of Jesus Christ, is a lawful object of religious worship, by Christians.

Specification 1.—He has openly preached, taught, and inculcated the doctrine of the immaculate and sinless character of the Virgin Mary; to wit: in the Church of the Advent, in the city of Boston, on some occasion of public worship, which the Standing Committee at this time are unable particularly to specify; and in Christ Church, in the city of Cambridge, on or about the third Sunday in June, in the year of our Lord eighteen hundred and fifty; and in the city of Boston, on or about the twelfth day of July in said year, and at divers other times and places, which times and places the Standing Committee are unable at this time more particularly to specify.

Specification 2.—He has, at the several times and places mentioned in the last preceding specification, openly preached, taught, and inculcated, the doctrine of the immaculate and sinless nature of the Virgin Mary.

Specification 3.—He has taught and inculcated in private conversation with, and in presence of divers persons, the doctrine that prayers may lawfully be addressed to the Virgin Mary; to wit: in the city of Boston, on or about the twelth day of July, in the year of our Lord eighteen hundred and fifty: and at divers other times and places, which the Standing Committee are unable at present more particularly to specify.

CHARGE II.

The said Rev. Oliver S. Prescott has, within the period of his residence in the city of Boston, as aforesaid, taught and inculcated the doctrine, that auricular confession to a priest, on the part of members of this Church, is proper, and allowable, and profitable.

Specification 1.—He has taught and inculcated this doctrine of auricular confession in private conversation, at divers times within the period stated in the Second Charge aforesaid, and at divers places, which the Standing Committee are unable, at this present time, more particularly to specify.

He has acknowledged and admitted that he had taught this doctrine of auricular confession, in private conversation; to wit: in the city of Boston, in the study of the Right Reverend Bishop Eastburn, on or about the twelfth day of July, in the year of our Lord eighteen hundred and fifty.

Specification 2.—He has, at the times and places, and in the presence of the persons in the last specification mentioned, taught and inculcated, that the practice of auricular confession, mentioned in the second charge aforesaid, is a Christian duty.

Specification 3.—He has, at several times and places, and in the presence of the persons last above mentioned, taught and inculcated, that the practice of the said auricular confession was a privilege and a benefit to Christians, and has encouraged others in the use of the same.

Specification 4.—He has, at divers times during his residence aforesaid, himself practised auricular confession to a Priest, and particularly to the Rev. John M. Forbes, D.D., a Presbyter of the Diocese of New York, now a Romish Priest in the city of New York, which auricular confession he made to the said Forbes, Priest as aforesaid, at divers times and in divers places, which the Standing Committee are unable at this time more particularly to specify.

Specification 5.—He has at divers times, within the period named in the second charge aforesaid, allowed divers members of this Church to make personal and private confession of their sins to him, receiving such confessions, in his office of Presbyter, in a manner not allowed nor sanctioned by the Church, but contrary to the usages and doctrines of the same, which divers times and persons the Standing Committee are unable at this time more particularly to specify.

CHARGE III.

The said Rev. Oliver S. Prescott has taught and inculcated the doctrine, that Priestly Absolution in connection with and upon Auricular Confession, is profitable and desirable to the individuals, and allowable by the Church.

Specification 1.—He has, during his residence in this Diocese aforesaid, and acting in his office of Presbyter of this Church, pronounced private Absolutions of sin on occasions and under circumstances not contemplated by this Church, and contrary to the established usages and customs of the same, in the case of divers persons, at divers times, in the city of Boston, which persons and times the Standing Committee are at this time unable to specify.

Specification 2.—He has during the period of his residence aforesaid, himself made and practiced auricular confession to, and thereupon received priestly absolution from a Presbyter of the Church of the Diocese of New York, to wit: the Rev. John M. Forbes, D.D., now a Priest in the Romish Church, at divers times, and in divers places which the Standing Committee are unable at this time to specify.

Specification 3.—He has, within the period last aforesaid, at Boston, encouraged and permitted divers members of this Church to receive private absolution at his Priestly hands, at one or more times and places, which the Standing Committee are not able, at this time, to specify.

Specification 4.—He has, during the period last aforesaid, in the study of the Right Reverend J. B. Fitzpatrick, Bishop of the Roman Catholic Church in the city of Boston, in the presence of divers persons, acknowledged and admitted that he was in the practise of receiving auricular confession of sins from members of the Church, which admission the Standing Committee allege to be true.

Specification 5.—He has, during the period last aforesaid, and in the place last aforesaid, acknowledged and admitted, that he had pronounced Priestly Absolution in connection with and upon Auricular Confession, which admission the Standing Committee allege to be true.

Specification 6.—He has at the time and place last aforesaid, admitted, that the form of words which he employed in pronouncing said private Absolution, is the form used by the Priest of the Church of Rome, in pronouncing Absolution on occasions of Auricular Confession, which admissions the Standing Committee allege to be true.

CHARGE IV.

The said Rev. Oliver S. Prescott has violated the Constitution of the Protestant Episcopal Church in the United States.

Specification 1.—He has, during his residence in this Diocese, and in the city of Boston, and in divers places, at divers times, within the period aforesaid, openly declared in substance, that the thirty-nine articles of this Church were worthless, and of no binding obligations on him.

CHARGE V.

The said Rev. Oliver S. Prescott has been guilty of "immoral conduct," in that he has violated his ordination vows.

Specification 1.—He has, during his residence aforesaid, and in the city of Boston, at the times and places mentioned in the first specification under the Fourth Charge, declared in substance, that the thirty-nine articles are not binding upon him, as the doctrines of the Protestant Episcopal Church in the United States of America.

All which matters and things so charged and specified were and are true, as the Standing Committee allege.

And therefore the Standing Committee do, in pursuance of their official duty, in such cases, respectfully request you, the said Right Reverend Bishop of this Diocese of Massachusetts, to institute proceedings against the said Rev. Oliver S. Prescott, under the canon aforesaid, and also under the canon of this Diocese, entitled: "Of the trial of a Clergyman, not being a Bishop," to the end that the said Reverend Oliver S. Prescott may be legally tried upon the charges and specifications aforesaid, in vindication of the honor of true religion, and of the purity of the Church of Christ.

Given under the hands of the said Standing Committee, at Boston, the third day of March, in the year of our Lord eighteen hundred and fifty-one.

GEO. M. RANDALL,
ALEXANDER H. VINTON,
JOHN WOART,
OTIS DANIELL,
G. M. DEXTER,
WM. RAYMOND LEE.

The Court then called on Mr. Prescott to answer. Mr. Dana referred to the plea putting in issue the fact of due service and notice on Mr. Prescott, and the other preliminary acts, and read authorities to show that Courts of limited and special jurisdiction must show proof of the facts necessary to give them jurisdiction, and that service on the defendant must be proved if denied.

Mr. Brown, in reply, contended that this was a Court of general jurisdiction, and that the defendant must prove the defects in the service.

After a long consultation, the Court decided that evidence should be received as to the facts of service, notice, &c.

Mr. Brown then contended that the defendant must prove want of notice. Mr. Dana replied that the defendant could not be a witness, and how could he prove, by other persons, that he had not received notice?

The Court decided that the Prosecution should prove the facts.

Mr. Brown then offered a certificate from the Bishop, setting forth that he "had caused" the various acts required in the Canon, specifying them, to be done, at certain times named in the certificate.

Mr. Dana contended that this was not legal evidence, and referred to section 8 of the Canon—which provides that "All citations and notices contemplated in this canon, shall be signed by the Bishop, and may be served by a summoner or summoners, to be appointed by the Bishop, and whose certificate shall be evidence thereof. In case of service by any other person, the fact *shall be proved* by the affidavit of such person." The Bishop says he *caused* the services to be made. By whom? If by a summoner, where is his certificate? If by "any other person," where is his affidavit? The Canon requires one or the other.

Mr. Brown suggested that the evidence referred to in the 8th section, was to be addressed to the Bishop, for his satisfaction, and not to the Court; and contended that, as the Bishop was required to cause these acts to be done, his certificate that he had caused them to be done, was enough.

Mr. Dana replied that the question was not what evidence would satisfy us as men, of a fact, but what the law required. The services were made by human beings. Every human being was either a summoner or some "other person." The Canon covers the whole ground. The law requires the facts connected with the service to be proved by the person who did it, and on the facts, so proved, the Court is to decide whether due legal service is made.

At this stage, the Court adjourned to the next day.

THIRD DAY.

The Court re-assembled, Thursday, July 3d, at 9 A. M.

The Court decided that the certificate of the Bishop was sufficient evidence that the preliminary steps had been taken.

Mr. Dana called for the reading of the Record.

The Court, under the same protest as to its obligation, had the record read.

Mr. Dana moved the following amendment to the Record:

"The Defendant moves to amend the Record by inserting the following—

The Rev. O. S. Prescott appeared in person and by R. H. Dana, Jr., his proctor, who stated that he appeared specially, for the purpose of requiring evidence of the jurisdiction of the Court, and of due services having been made.

The defendant offered a protest against the Court's proceeding without farther evidence of its jurisdiction than the letter of the Bishop.

The Court refused to receive the protest.

The defendant, not waving his objection to the want of evidence of jurisdiction and services, and denying the right of the Court to require him so to do, yet offered a plea putting in issue the fact that the proper services, notices and under proceedings, under sections 1 and 2 of Canon 11, 1846, have been made and had.

The Court refused to receive the plea.

The defendant then offered the following plea, which was received. [Plea.]

The Court decides that it is not bound to keep a record, and if it does keep one, it is by mere favor, for its own convenience, and that it is not a right of the defendant to have it amended."

SUFFOLK ss.

July 3, 1851. Personally appeared R. H. Dana, Jr., and made oath that the facts above stated did take place. Before me,

HENRY M. PARKER,
Justice of the Peace.

Dr. Fuller (of the Court). The Court might as well make Mr. Dana its Clerk. We do not understand that he is the Clerk

Mr. Dana. No. I do not propose to make the amendment myself; I move to have it made by the Clerk.

The Court. We keep our own record. We are not obliged to take the record from any one else.

The motion was refused.

Mr. Dana inquired whether the counsel for the prosecution intended to offer any further evidence that the preliminary steps had been taken. Mr. Brown replied that they did not.

Mr. Dana then stated to the Court that Mr. Prescott, after consulting with his friends, and persons learned in the law, was so fully satisfied that the course of the Court was illegal, and that it had no sufficient proof of its jurisdiction over him, that he felt it due to himself and to the Church, to protest against the proceeding, and to withdraw.

Mr. Brown asked leave to interrupt, for a moment, and said that before the defendant withdrew, he desired to ask the Court to put upon its files certain documents which he held in his hand. He did not offer them as evidence in the case.

Mr. Dana objected to anything being put on the files which had no legal connection with the case, especially as the Court had refused to receive the defendant's protests.

The Court said that Mr. Brown might state the contents of the documents.

Mr. Brown then stated them to be an affidavit from the Bishop, made under protest, to the effect that he had personally served all the processes on Mr. Prescott by leaving them at his door, with one exception, and that was delivered by a servant in his family named Mary O'Ryan.—There was also an affidavit from this Mary O'Ryan that she had left a note at Mr. Prescott's door, and certain letters from Mr. Prescott, admitting the service of certain of these papers.

The Court decided to receive them and put them on the files.

Mr. Dana then read the following paper, and moved that it be entered on record:

"The Rev. Oliver S. Prescott, having appeared, specially, for the purpose of contesting the jurisdiction of the Court, and to require proof that the notices and summonses and other proceedings under the canons of 1846 had been duly had and made, and the Court having refused to require any other evidence of any of the preliminary steps beyond the letter of the Bishop of May 24th; and when the defendant required evidence that the proper services had been made upon him, refused to require such evidence, unless the defendant would specifically deny that they had been made; and when he had, under protest, pleaded that each of the acts required to be done to him, in the way of service and notice, had not been legally done, the Court decided that the certificate of the Bishop that he had caused the services to be made was sufficient evidence that they had been duly made; and whereas the Court has decided that it is under no legal obligation to keep a record, or to read it, or to entertain a motion to amend it, and has refused to amend it, without denying that the proposed amendments were true, the said Oliver S. Prescott protests against any further proceedings of this Court against him, and makes no further appearance, and declines to answer upon the merits of the case, or to be tried thereon.

And he asks that this be put on the records of the Court. OLIVER S. PRESCOTT.
RICH'D H. DANA, JR., Proctor."

Mr. Brown objected to this document being put on the record.

Mr. Dana replied.

The Court decided that it should not be received.

Mr. Dana then moved that it be put on the files of the Court. If the Court would receive the affidavit of an Irish servant girl, which was not offered as evidence, and had no legal bearing on the case, and unauthenticated letters, he thought it might receive the final, parting protest and explanation of the defendant.

The Court refused to put it on the files, and returned it to the counsel.

Mr. Dana then desired to make a few verbal explanations. He reviewed the case, and stated Mr. Prescott's reasons for withdrawing from the Court. The Court interrupted, and said there was no reason why they should hear this. It did not affect the question.

Mr. Goodwin (the President) suggested that there was no evidence of Mr. Dana's authority to act as proctor.

Mr. Dana—There is no evidence of Mr. Brown's authority to appear for the prosecution. If the Court will not require the prosecution to prove the preliminary steps, I hope it will not require me to prove my authority to appear.—But, if it is required, I will prove it. Is it required?

Mr. Goodwin—I do not require it. I only said that there was no evidence of it.

Mr. Dana—There are many things of which there is no evidence. (Laughter.)

Mr. Goodwin—That is true.

Mr. Dana—This is one of them, I suppose.—(Laughter, in which all joined except the Court.)

Mr. Goodwin—This is one of them.

The Court—We are not obliged to hear any remarks from the counsel, on the subject of our decision, or in explanation of Mr. Prescott's position.

Mr. Dana—I know you are not, in strictness of law. We ask it as a matter of courtesy.

The Court—We have extended the utmost courtesy to the defendant up to this time.

Mr. Dana—We hoped it would have continued to the end.

The Court—We have listened to all your objections with the utmost patience—we may say unexampled patience.

Mr. Dana—The patience, courtesy and impartiality of the Court have, doubtless, been obvious to all.

The Court refused to hear any personal explanations as irrelevant.

Mr. Brown then addressed the Court, at some length, in reply to Mr. Dana. He defended the rulings of the Court, and argued that the defendant had shown a fear of the issue, and an eagerness to get off on technicalities.

Mr. Dana—I presume, please your Reverences, that there is nothing irrelevant in all this.

Mr. Brown said he had nothing more to say.

The Court explained that its reason for not receiving Mr. Prescott's last protest, was that it did not agree with their notion of the facts. The two first statements, relating to the proof of the preliminary steps, and of the services, were true. That relating to the record was not correctly stated.

Mr. Dana declined to alter it, and it was rejected.

Mr. Dana—As we are about to take our leave, the Court will allow me to say, in behalf of my client, that for whatever of courtesy, patience and impartiality, the Court has shown to us, we are duly thankful. And if I have, in the course of the proceedings, said anything indicating a disrespect for the Court, I am sorry to have given it utterance; but my opinions, my convictions, I cannot alter. The Court will allow me to wish them, respectfully, a safe deliverance.

The Rev. Mr. Prescott and his counsel then withdrew.

After the withdrawal, Mr. Brown moved the Court to declare a sentence of suspension for six months against the Rev. Mr. Prescott, under the 4th section of the Canon which provides as follows—"*If a clergyman presented as aforesaid, after having had due notice, shall fail to appear* before the Court of Presbyters appointed for his trial, unless prevented by sickness, or other sufficient cause, he shall be suspended from the exercise of his clerical functions for the term of six months; and if, during that time, he shall not apply for a trial, he shall then be degraded from the Ministry."

The Court made up a record, reciting that Mr. Prescott had only appeared for the purpose of objecting to the jurisdiction of the Court and to want of service, and, after the decision of the Court, had withdrawn, by his proctor, and declaring him absent after due notice and without sufficient cause, and declaring the sentence.

Mr. Brown moved to amend the record by substituting "*with* his proctor" for "by his proctor." This was adopted.

The Court then adjourned *sine die*.

The next day, July 4th, the Bishop notified Mr. Prescott (in writing) to appear at Trinity Church on the day following, to receive his sentence.

To this notice, Mr. Prescott sent the following reply:

BOSTON, July 5th, 1851.

Rt. Rev. and Dear Sir:

I have received your letter of yesterday, summoning me to appear in Trinity Church, at one o'clock to day, to receive from yourself, a sentence of suspension for six months, from the exercise of my clerical functions, in pursuance of an alleged decision of an Ecclesiastical Court made on the day before.

The rapidity of this proceeding hardly allows me time to present the case for your consideration, in the manner its importance deserves. But as you are, by the ecclesiastical law, the supervising Judge of the proceedings of a Court, it is proper that I should call your attention to the objections that lie against the proceedings to which you refer.

The Court declared itself under no legal obligation to keep a record, or to read it, or to entertain motions to amend it, and the record which they did keep, as a matter of mere favor, was irregularly kept, and does not set forth certain material facts, on which the sentence must rest, and which are essential to the due performance of the duties incumbent on yourself. For this reason, I take the liberty to specify the objections to which I refer, and to request your serious consideration of them. As neither any of the Court, nor yourself, any more than I, have received a legal education, may I be permitted without disrespect, to suggest that the opinion of some unprejudiced and competent person, learned in the law, be taken, before you proceed to the final act.

As this was a Court of limited and special jurisdiction and appointment, it should appear, affirmatively, that every act had been done necessary to substantiate its jurisdiction and authority over me. I appeared, by my proctor, specially, for the limited purpose of requiring evidence of such jurisdiction and authority. The Court refused to require any other evidence than a letter from yourself to one of the Court, dated, I think, May 24, 1851.

My proctor then, under protest, put in a formal plea, putting in issue the fact that the preliminary proceedings required by sections 1 and 2 of Canon II., 1846, had been duly had. The final decision of the Court upon this issue was, that the prosecution should prove affirmatively, that the proceedings had been duly had. The only evidence offered by the prosecution, on this issue, was a certificate from yourself, that you *had caused* certain services to be made. My proctor required the evidence provided by the 8th section of the Canon; but the Court ruled that your certificate was sufficient evidence; and no other evidence was offered.

Upon consultation with my friends, and persons learned in the law, I am so fully satisfied that the Court had, under these circumstances, no jurisdiction or authority over me, that I felt it a duty I owed to the Church and to myself, and to the cause of law and order every where, to deny the validity of the proceedings, and to make no further appearance. I am willing to be tried by a competent tribunal, having a legal authority over me, as my offer to the former Court sufficiently shows, but I am not willing to be the first person to introduce disorder and uncertainty into the criminal and penal laws and processes of our Church.

The Canon makes the fact of a defendant "having had due notice," a condition precedent to the pronouncing sentence against him in his absence. This fact can only be known, officially, and by legal proof. This fact was contested, and therefore, by the admission of the Court, if your certificate is not legally sufficient proof of service, in a contested case, the sentence is invalid. In the same manner, I contend that the validity of the sentence depends on proper affirmative proof of each fact necessary to give jurisdiction to the Court.

You can, of course, look at no other evidence of these facts, than such as was offered as evidence in Court, and duly appears of record. You are aware that your affidavit, and the affidavit of one Mary Ryan, and certain alleged letters (which I did not see), were not offered as evidence, and cannot therefore be noticed; although the Court, I am told, allowed them to be filed, I do not know for what reason.

I beg you, Rt. Rev. Sir, to examine these points carefully before you take a final step. Had the jurisdiction of the Court appeared, I should have gone to my trial, notwithstanding the glaring partiality and bias of the Judges; and am ready to do so again, whenever I shall be before a duly authorized tribunal. I will not say, in the way of threat, that what is now done is at the peril of whoever is the actor, but, I must say, that whatever may be lost in time and inconvenience, by requiring a new trial, will be gained to the Church at large, in stability, confidence, order, security and respect, in and towards her jurisprudence in all time.

Very faithfully, your servant,
OLIVER S. PRESCOTT.

To the Rt. Rev. Dr. Eastburn.

For the Churchman.

The Place Whereon we Stand.

IX.

Turning, in this our short and hasty examination, to that ministry for which it has been, with little reason and discrimination, and with less regard to God's appointment, claimed that it is true, and in essential things identical with ours, we shall see at once that if the essential character remains, it is at least essentially corrupted. The preface to the Ordinal truly says that there have been these sacred orders held in most reverent estimation in the Church since the Apostles' days: Bishops, Priests and Deacons. It says, moreover, that this is evident to all men diligently reading Holy Scripture and the ancient authors: a thing most true: for who can fail to see the seed of endless generations of Priests and Bishops sowed by the Lord's hand, and by that of His Apostles, a race of lower ministers, endless, too, until all earthly things shall end? And who can fail to see them afterwards—in the ages all along—in history, in apologies, in letters, in constitutions, in canons, in every thing of the Church? And while inferior orders were brought in according to the need or inclination of other times, yet how clearly are they to be distinguished, at a glance, from those! and how truly those have maintained—as even occasional irregularities, rebuked and checked, make still more clear—the relative subordination: the first two sharing the same everlasting Priesthood: but one having evermore chiefty of government, known and approved of all men who belonged to Christ. This, Blondel saw, spite of himself and of his Presbyterian friends, and he was bound, by an authority which never honest men will slight, to end the very book which he was writing for his party with a plain statement of his own conviction that Bishops were to be kept; or, if the order had been lost, then ought it reverently to be restored.

Now at the summit of the Romish Priesthood behold another Babel, whose top towers up to Heaven: each unsubstantial stone, a lie. Popedom—successorship of St. Peter as Prince of the Apostles — Universal Vicarship of Christ — all these claimed as by Divine authority, are, each, a several blasphemy, if wittingly and wilfully, against light maintained, however, in many points, absurd. *It shall not be with you as with the Gentiles*, said the Lord: *one is your Master; all ye are brethren.* Yet in some centuries after, in place of the "Episcopatus unus"—of which each Bishop held his part, co-ordinate with all the rest—one universal Bishop, as he claims to be, assumes by gradual, steady arrogation, all the collective virtue and authority of the office into himself; until, swollen and swelling still, he says "All power is given unto me both in heaven and earth," and takes upon him to dispose as well of earthly kingdoms as of all things and persons in the Church of Christ. That such audacious novelties should have grown up, like the West Indian air-plant, without a particle of soil discernible for a foothold, is worthy of all note; but is not singular. All things that grow have nourishment of some kind, and so have those: yet only those that have their root fast set in solid earth stand firmly, and it is singular if any candid man of faith (that is of faith in Christ and in His truth, not of that foolish appetite which swallows every thing) coming to examine this subject as one of revelation and of history, should ever be misled. I cannot think that any such can be.

That every thing which has existence is capable of strong argument in its defense, is matter of every hour's experience. An apostolic man, whose name was written in the Book of Life, had evidence enough of the existence and peculiar nature and extraordinary properties of a rare bird that never was on earth, to make him draw an example from it: but yet he never had enough to warrant him in maintaining the truth of a most unlikely fable. Argument or evidence of one kind or another, *can be brought for any thing:* but we need never yield to evidence which is not of the right sort, and sufficient in amount. Nor in questions of fact ought any man for a moment to give ear to any argument, but one of fact or of inevitable consequence. How easily arguments of some sort may be found for such a most unwarrantable claim as that of the Pope of Rome, may be seen in such a book as Count Le Maistre's, and just the want of any sufficient argument of the right kind in this question, a question touching Christ's institution and the practice, in an essential matter, of the whole Church, appears to the same glance. Reason: late teaching and examples—these fill the whole stage, and not a voice is heard or figure seen of either Divine or human history, from the beginning. The grounds on which the Romish teachers argue for these things are sadly and most seriously amusing. Le Maistre is not silly, though most unsatisfying: but do not arguments such as follow make the enormity of this gross figment still more glaring? I give them from the "Doctrinal Catechism" before referred to, to which the learning, piety and wit of Romanists in three great countries has contributed, and in each case, German, Scotch, American, have done their best.

"*Q. What does Christ say to Peter*, John xxi. 15, 16, 17?

A. Feed my lambs; feed my sheep. And the Fathers of the Church [convenient and precise testimony!] have understood by the lambs the lay faithful people, and by the sheep the pastors of the people; for as the sheep nourish the lambs, so do the pastors of the Church tend and spiritually feed their flock.

Q. What do you conclude from the above commission, given only to Peter?

A That Christ gave the charge of the whole Church, pastors and people, to Peter alone."

This ends "Chap. I." of the teaching about "THE HEAD OF THE CHURCH;" the next begins:

"*Q. Have you any other proofs of St. Peter's Primacy or supremacy?*

[The good-natured and well-taught interlocutor has more, as thus:]

A. Yes; in Luke, chap. xxii. v. 26, Christ says to his Apostles, "He that is greater among you, let him become as the younger; and he that is the leader, as he that serveth." Therefore there was a GREATER or LEADER, amongst the Apostles, otherwise Christ's words could have no meaning; but if there was a leader, Peter, and no other, was that man." !!!

Would you believe it? Such stuff! such stuff! no better stuff than this, as far as proofs from Revelation are concerned, (and surely we must have abundant proof from Revelation, as far, at the very least, as to make probability.) None better than the above have any of them, not only for St. Peter's supremacy, but for the Bishops of Rome of this and other days, which is a very different thing, as indeed how could they? Where are there any? Has Holy Scripture any corners unexplored by curious hands, where even the sands have not been sifted?

Oh, that men, with no more sanction of Divine authority, should have built up this (being unsanctioned) great affront to God, "who has arranged the services of angels (ministering spirits) and men (His earthly ministers,) in a wonderful order," after His own will! We will not stop to quarrel with the Decree of the Tridentine Synod on the Seven Orders, in which it is said that from the beginning of the Church they have existed; for they indulge in an ambiguity at the end which of itself unsettles extremely the authority of what has gone before.

For the two Sacraments necessary to salvation, while they have swelled the number out, which is of less consequence, what have they left of the Lord's Supper, which is of the first consequence? What have they left of the Communion of Christ's Body and Blood? A show; a thing extrinsic; this is the chief character of their "mass," and when they give it to the people, they give but half: one element, of two. This is not to eat the Lord's Supper. What is it? An inexcusable and almost unaccountable corruption of Christ's ordinance. It needs no farther words at present.

Come now: if any man will look behind our Articles of Retigion, which condemn the Romish heresies, can he not, within easy reach, find ample evidence of their corruptions, for himself? The things that we have briefly, though still, it may be, to some readers tediously, mentioned, are foisted by the Romish body into the *Gospel of the Kingdom*, and being not merely practised, not merely overlooked or allowed by those who have the charge of discipline and doctrine in that body, but taught and enforced as part and parcel of the Christian syttem, so that without them or otherwise than this they teach not the Faith, give not the Sacraments, allow not the means of salvation, we say the Romish Priesthood do not teach the Gospel, or in other words, they teach a Gospel which is not *the* Gospel. For this they have no mission or authority from God and never had, and never will have mission or authority. And this they taught, or worse, in England, before the Reformation. [Let every honest man grant what is plain and true, and presently all objections of any worth which may occur from other sides, shall be considered fairly.]

Christ Church, R. T. S. L.
Newark, July 18, 1851.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 26, 1851.

Rustication.

At this season when many families of our communion leave their domicils, and go abroad in search of health and recreation, it may not be amiss to offer a few remarks on their duties as members of the church. It is not unfrequently the case that the novelty of their situation causes a forgetfulness of these duties, more especially as it regards public worship. They find themselves in strange situations, where they cannot enjoy the services of the church as performed by one of her ministers, and then feel perplexed as to the course they shall adopt. Friends who are connected with some one or other of the sects about us, kindly offer them seats in their respective meeting-houses, and the offer is accepted partly out of courtesy, and partly out of the belief that it is better to go *somewhere* than to stay at home. We have known of cases where clergymen even have been induced to attend those unauthorized ministrations, because they could not obtain what they deemed a sufficient congregation, or were unwell or hypochondriacs, or disinclined to the trouble of making the requisite arrangements.

Such as are churchmen on principle will perceive the weakness and sinfulness of such compliances. They would not be guilty of it at home, and why not? Not surely on account of their personal preferences for their particular church, minister, ease and comfort, the excellence of the music, or the eloquence of the sermon, but because they believe that the church to which they belong has a claim on their reverence and obedience as the true spouse of Christ, a living branch of the one true Vine, while the sects are but pretenders. If this be true at home, it must be true abroad, wherever they may be. If they put themselves into a situation where they are deprived of the services of the sanctuary, they must supply the want as they best may. Sometimes many church families are assembled together: if no clergyman can be procured, let one of their own number be appointed to conduct the services of the Prayer Book. If a layman must officiate in some way or other, it had better be one in the church than out of it; one who will use the accustomed form of sound words, rather than mere extempore effusions; one who will read the discourse of some eminent divine of the Anglican or American church, and not utter the erroneous dictations of his private judgment; one who will deliver what Bishops or Doctors have written in accordance with the teaching of the Church, and not the modern inventions of John Calvin or John Wesley, or Simon Menno, the Anabaptist, or Robert Brown of Independent Memory. The head of a family, if by themselves, can perform the same duty for those whom God has given him, and be united in spirit if not in presence, with those who, under happier auspices, are joining in the common prayers of their much loved church.

As for the charge of bigotry or intolerance, a moment's reflection will show that it is futile. The only thing claimed is the right of worshipping God according to the order of His church in this land. They interfere not with others, but leave them free to do what they believe to be in accordance with His will as they understand it. They believe them mistaken it is true, and their consciences will not suffer them to sanction their mistake, nor favor the claims founded upon it. This is no infringement of christian liberty, for they neither forbid their assembling nor disturb them when assembled. What more can the others justly demand? Not surely that they should share in the worship they believe erroneous, or acknowledge the ministrations of one who either himself or through his predecessors, has usurped an office to which they had no valid claim, and had no power to confer. It is not like listening to a lecture or an academical discourse: the leader in the meeting house presides there by virtue of some supposed spiritual authority. To attend these services is to acquiesce in this claim, and virtually, to share in the sin of schism. However sincere, honest, pious or gifted such a one may be, he is guilty of

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taking honor to himself, as did not Aaron; and in fact if not in intention, he is rebelling against the authority of Christ and His Apostles, with whom the Saviour promised to be to the end of the world. If eloquent, plausible, and learned, so much the worse for the children of the church, for they may be seduced from the "old paths" and fall away from their steadfastness. It would not be difficult to produce instances of the pernicious effects produced by yielding to these temptations, evidenced in some by the abandonment of the church to which they belonged, and in others by the growth of a spurious liberality and an indifference to her paramount claims on their allegiance. Some other reflections occur to our minds, but we are compelled to defer them to a future opportunity.

Consecration of the Bishop of Cape Palmas, Africa.

Abridged from the Southern Churchman.

Friday, the 11th of July, will be a memorable day in the history of our Church. It deserves to be remembered for the importance of the event transacted on that day in the town of Alexandria—events which deeply concern not only the Church in this Diocese, and in the United States, but will have an important bearing upon the interests of Christianity upon the two continents. It will be remembered with peculiar interest by the large number of the Clergy and of the Laity assembled from different and distant parts of the Union, who were present and participating in services of unusual solemnity. The number of clergymen present was about fifty. It would have been very much larger had it been possible to give an earlier notice of the day of the consecration.

The scene of the consecration was St. Paul's Church, which was crowded by a congregation of apparently devout worshippers, who seemed intensely interested in the events of the day. Among them we recognized many aged ministers and members of the Church, whose faces seemed radiant with thankfulness, that they had been permitted to live to see this day, so honorable to the Church whose fortunes they have followed in the night of her adversity.

Morning prayer was said with much seriousness and propriety by the venerable Dr. Bull of Pennsylvania, the Rev. Dr. Tyng of New York reading the lessons. Bishop Johns said the Litany, and Bishop Lee the ante communion service. The sermon on the occasion was preached by Bishop Eastburn from 2 Tim. i. 13, *Hold fast the form of sound words, which thou hast heard of me.*

The Rev. W. N. Pendleton of Maryland read the testimonials of the House of clerical and Lay deputies in General Convention.

The office and act of consecration followed, acording to the prescribed form, Bishops Eastburn, Lee and Johns, uniting with Bishop Meade in the imposition of hands. The Holy communion was then administered by the Bishops. Fit conclusion of such a service! A missionary just returned from Africa, missionaries just about to embark for China, venerable Bishops and ministers who seemed just ready to lay their harness by, and Deacons who had just put their armor on—all kneeling down at the same heavenly feast.

Their hearts by love together knit,
Cemented, mixed in one;
One hope, one faith, one mind, one voice,
'Twas heaven on earth begun.

At 5 o'clock in the afternoon, a missionary meeting was held in Christ Church. Bishop Eastburn opened the meeting with prayers selected from the Prayer Book.

The first address was from Bishop Payne. He commenced by contrasting Western Africa, half a century ago, when it was the central region of African barbarism, and the slave trade, with its present condition, its Atlantic border from Sierra Leone to Cape Palmas being dotted now with American colonies. Beginning with Sierra Leone, he gave a very encouraging account of the result of Missionary labors in that field, where recaptured Africans speaking the language of many tribes had been gathered. These, by the providence of God, were in a process of preparation to carry the Gospel to their native haunts. We understood him to say that, at this time, there are 1500 youths under Christian instruction, and 5000 natives who had been reclaimed from what was recently a mass of heathenism.

We were particularly interested in Dr. Payne's account of the American colonies extending from Cape Mount to Cape Palmas upon the coast, and to the Kong Mountains in the interior. He described this region, inhabited by four or five millions of people, as having been, in his judgment, particularly committed to the care of American Christians. The statistics of his own mission were very encouraging. There are 100 communicants, one half of whom are natives. There are sixteen families of Christian natives, eight or ten native assistants. He attached much importance to the High School at Mount Vaughan, which is devoted to the education of natives and colonists. He has already one colonist a candidate for orders. He spoke of the difficulty of developing mind and character from native materials, and of the superior capacity of cultivation in the colonists, whose ancestors have been rising for several generations in the scale of civilization, quoting the authority of the Bishop of Calcutta upon this point. He concluded with congratulating the Church, that a door had been opened for the entrance of Christianity into Africa, and exhorted his brethren with much feeling, to listen with attention proportioned to the greatness of their necessities and of our obligations, to the voices of so many millions perishing for lack of knowledge.

Dr. Payne was followed by the Rev. R. Nelson, who is about to embark to join the mission in China. His remarks, which seemed to flow from a deep conviction of duty, were manly, sensible and pointed.

In the course of the meeting Bishop Meade and the Rev. Mr. Cook our foreign Secretary made some brief statements. The Rev. Dr. Tyng made an address characterized by some of the best and some of the worst illustrations of his style of oratory. His exordium, comparing what he saw before him, ministers and Missionaries young and old, some just returned, some about to embark, to the orange tree with its buds and flowers and golden fruit, was exceedingly beautiful. His reminiscences of by-gone days, his allusion to the Rev. Drs. Wilmer and Keith and the Rev. Mr. Norris, former Pastors of the Church in Alexandria, his just conception of their characters, his eloquent tribute to their memories drew tears from many eyes, and commanded the admiration of all.

There were other striking and effective passages in the speech, but his complimentary appeals to persons present—his designating them by their names, with some other features of the speech, were in the worst possible taste, and in a great degree nullified its effect.

The congregation attending this meeting was probably not so large as it would have been, had circumstances rendered it expedient to appoint it at a later hour. A collection was made of eighty dollars, for Foreign Missions.

Such were the services of a day long to be remembered, and whose influence will be felt throughout the world. The great fact of the day was the consecration of a Bishop for Africa—an earnest we believe of the future payment of that debt which America owes to Africa—and to a sense of whose obligation America is just awaking. This day's work will, we hope, give an impulse to the cause of Christ, and of our branch of his Church, which will go on with constantly accelerating movement. The voices of our Alumni are now heard on the coast of Africa—in the empire of China, and amid the ruins of Greece. May the time soon come when they shall be heard in all lands, speaking in all languages the wonderful works of God.

An Alumnus.

Foreign Intelligence.

Since our last, we have received our usual files by the *Asia*, which arrived on the morning of the 16th inst., and the Pacific, which arrived on the night of the 21st.

The most important news from France is the rejection of a proposition for *free trade* by the French Assembly, by a vote of 428 against 199 for taking it into consideration. M. Thiers made a very able speech on the side of the majority, which has called forth some very angry comments from the English press.

The President had attended the opening of the Tours and Poictiers railroad, which had gone off with great *eclat*. His speech on the occasion seems to have been a judicious one, and had *caused a rise* in French securities on the *Bourse*.

Rome continues in a disturbed state. Cigars filled with fulminating powder have been discovered in the very magazines of the Government, and with the Government seal. The police are said to have gained a clue to the discovery of the assassin of Signor Evangelisti. The Pope has issued a brief, recommending the Roman Catholics to contribute to the new Church of St. Peter's at London, to be situated in one of the most majestic streets, and to be attended by clergy truly "*Roman in their spirit.*" This piece of insolence, it is said, had the effect of making the *Titles* bill more stringent.

The third reading of the Bill came up on Friday, the 4th inst. Lord John Russell stated he should oppose the amendments of Sir F. Thesiger. That member alluded with great effect to the recent Papal rescript, and aptly demonstrated the weakness and inutility of the Bill as proposed by Lord John. On striking out the 1st amendment, the vote was—for the amendment, 208; against, 129. Majority against Government, 79. Most of the "Irish brigade" left before the division.

On striking out the second amendment, as to the power of prosecutors, the vote was—for the amendment, 175; against, 124. Majority against the Government, 51. On the motion that the Bill do now pass, the vote was—for it, 263; against it, 46. Majority, 217.

Some of the Irish members then began to quarrel about the *wisdom of leaving the House!* Mr. Reynolds spouted a little treason, which must have had a ludicrous effect after what used to be heard from Smith O'Brien. The Bill has been sent to the Lords.

On Tuesday, the 1st inst., the Marquis of Blandford offered a resolution that an address be presented to her Majesty, to take into consideration the state of spiritual destitution in England and Wales, and the adoption of such measures as might lead to an extension of the parochial system, corresponding to the rapid growth of the population, and from the resources of the establishment itself. Mr. Hume and Sir B. Hall opposed the motion with an outpouring of their accustomed vulgar abuse against the Church and Bishops. Sir G. Grey and others made some objections to the motion, which, however, passed.

It is said that Cardinal Wiseman, having been summoned before a committee of the House of Commons to give evidence respecting the law of mortmain, sent his solicitor. The statements of that functionary proving unsatisfactory, the Cardinal was again summoned, and it is said has taken French leave of the Kingdom for the present.

The Pope has made a new batch of schismatical Bishops—Dr. Grant, of the English College at Rome, titular of Southwark; Dr. Errington, of Plymouth; Mr. Turner, of Salford; Mr. J. Browne, of Shrewsbury; and Mr. Burgess, of Clifton, vice Dr. Hendrick, who goes to Nottingham.

The Synod of Exeter.—We give the following interesting discussion of the duty of Catechizing, in full from the *Guardian*. It occupied a large part of the second day, and its sound and practical character shows the great benefit that would result from the frequent and general assembling of such bodies:

The remaining subject considered in the Synod, this day, was that of the "Catechism—the best mode of carrying out the requirements of the Church, as stated in the rubrics and canons." This important topic occupied much attention, and we believe that the following sketch of the debate will be perused with great interest:—

It was introduced by the Lord Bishop, who said that the question was one of great importance, both in itself, and also because it was the first of those matters brought under the consideration of the Synod which had to do with the actual law and rubric of the Church. It was one of a class of subjects upon which he was very glad to have the counsel and assistance of his clergy. For he thought it one of the most useful things the Synod could do, to recommend what, by their general experience and their general knowledge of the state of their parishes, was likely to be the best and most effectual mode of carrying the duty of catechising into thoroughly good effect. He might have his own opinions upon the subject; but he had not been a parochial minister now for twenty years, and he never had been a parochial minister in this diocese. His ministry had been in a vast mining district in the north of England. Under these circumstances he was not prepared to say what was the best practical mode of dealing with the question; and, therefore, he entreated the advice of his clergy for his own guidance, for guidance to himself was necessary, inasmuch as the law of the Church, which it was his duty to execute as far as he could, was involved in the case. He ventured to suppose that the Synod would not go the length of an absolute vote, that the directions of the rubric and the canon should be carried into entire and strict effect. They would probably rather come to a vote, in which they would express their own views of the way in which it would be practically and discreetly carried out as far as possible. So much for an object which he might say was most stringently prescribed by the law of the Church; at all events, they must look at this matter of the law of the Church with some caution. They could not presume to decide against its full and strict execution; and they would probably be unwilling to commit themselves to a recommendation of absolutely, strictly, and immediately carrying it out in all its details. He would now say a few words upon the importance of catechising itself. He appealed to the knowledge of the individual members of the Synod, which was more complete than his own, whether it was not the most efficient element in the whole of their ministry? He believed it to be so. The best catechist would generally be found the best general teacher in his own parish. The qualities for a good catechist were of no common kind; but they were, at the same time, qualities that could be attained by attention and practice; and he believed, if the clergy would give themselves very specially to the consideration of the best and most effective mode of catechising, they would have the satisfaction of finding that, as they improved as catechists, they would also improve in their knowledge of the great truths which they had to impress upon the people. He had endeavored, in charging his deacons, especially to impress upon them that it was their immediate duty to teach the children their Catechism; that, under the direction of their incumbents, it was their duty to do all they could, and to make it their earnest occupation, particularly during their diaconate, to learn the best way of executing that important office of the ministry into which they had been introduced. He ventured to entreat all his clergy to assist in this great object. If he used strong words, he could only say they were words not stronger than had been used upon the same subject by men infinitely superior to himself. Bishop Burnet said of the Church Catechism—"It is to be considered as the most solemn declaration of the sense of the Church, since that is the doctrine in which we instruct all her children." There was undeniable truth in this; and he thought the undeniable inference from this truth was, that it was their special duty to learn to catechise well, if they could. Stillingfleet distinctly said that catechising must be considered as the peculiar glory of the Reformation. Before the Reformation, there was hardly any catechising. Stillingfleet did not, however, mean to say that there was literally none, but that it was very slight. One of the glories of the Reformation was the introduction of the practice of catechising. He need not mention what great divines among us had given all their energies, learning, and powers to teach the Catechism well. He might mention, however, Hammond, Nicholson, and others, whose works were rich upon the subject. He might call attention to the works of another divine, who yielded to no man that the English Church had ever produced in piety and goodness, and to not many in intellect. He did not mean to put him among the highest order of intellects, but he did mean to point him out as one of the most valuable examples that a clergyman could have, and as one of the highest authorities upon the subject. He referred to Bishop Kenn. There was also Bishop Wilson. Bishop Wilson had an application made to him to allow a sermon to be introduced at evening prayer, instead of the Catechism; but he declined, because it would, in a great measure, set aside the expressed duty of catechising, which, he said, was bound upon the clergy by laws, canons, and rubrics, and because, if performed as it should be, with seriousness, and painstaking in explaining the several parts of the Catechism, it would be of more use to the souls, both of the learned and the ignorant, than the best sermon ever preached from the pulpit. (Hear, hear.) This opinion of Bishop Wilson had his entire assent. Bishop Wilson went on to say, in his charge of 1747, that in every one of their yearly meetings (for they had Diocesan Synods in the little diocese of Man), he had occasion to insist upon the duty and necessity of catechising in the church during divine service—that it was as binding as laws, canons, and conscience could make it upon every minister. This was a truth not to be questioned. He would only trouble the Synod with a practical remark, which, however, must be obvious to all of them—it was, that where the work was well done, not lightly and thoughtlessly, as if it were an easy matter, but with much preparation and care—where too much was not done at once, but where the minister resolved fully to understand himself, and make his catechumens show that they understand, every clause and sentence of the Catechism, he believed there was no one practice more instructive to the people or more satisfactory to the minister. (Hear, hear.) From experience he ventured to affirm that parents took great delight in hearing their children asked questions, and in having their intellect exhibited before their neighbors. A more effectual engine in the hands of the clergy for exciting greater regard for the high truths of Christianity in their people—particularly in the hands of the rustic clergy—could not be adopted, than that of carrying out the practice of catechising as far as possible. (Hear, hear.)

The Rev. Mr. Yule expressed great gratification at the observations of the right reverend prelate.—He had been himself ordained by the late Bishop Carey, and afterwards appointed to a lectureship in the extreme east of the county, founded by a distinguished family, for the purpose of catechising either at or after evening service. He held it nearly two years, and he could bear testimony to the great benefit which resulted to his people, especially to the poorer classes, from the practice. His successor, Bishop Medley, held the lectureship for a year, and he had also borne testimony to the great value of catechising in public during service.

The Rev. Mr. Carlyon moved the following resolution:—"Whereas the duty of catechising upon Sundays and holidays, after the Second Lesson at evening prayer, is enjoined by the law of this Church and realm; and whereas, in our opinion, the neglect of this duty has allowed ignorance and error on the first principles of our faith to grow and prevail; it seems to us that the practice of catechising is binding upon 'the curate of every parish,' and should be carried out so far at least as each in his discretion shall judge to be most edifying to the congregation wherein he ministers." He was himself deeply impressed with the importance of the practical influence of catechising upon the spiritual interests of their flocks; and therefore he wished to obtain his lordship's sanction and encouragement in further carrying it out to a limited extent. His lordship's observations had relieved his mind upon the subject, and he felt sure that the opinion of the Synod would concur in the resolution. He did not dwell so much upon the binding character of the law of the Church upon the subject, but it was a relief to his conscience to be able to carry out the duty further than he had done; but he should rest his observations upon the spiritual importance of catechising, especially to the poor. His own experience in large parishes upon the subject was completely borne out by the testimony and the opinions adduced by his lordship. Extreme ignorance prevailed among the poor, especially as to the first principles of our faith. They preached day after day upon them, yet, on going to the cottages of their people, they found they had left no impression upon their hearts. But catechising led the people to reflect and to reason; it incited them to apply to their individual cases those great points which the minister wished to bring before them. On these grounds he desired to have the sanction of such a declaration as that he had proposed. But, on the other hand, he admitted that they should proceed with caution. There were difficulties and obstacles in the way, and he also felt that great personal qualifications were required in those who undertook the duty of catechists. It required great coolness, much energy, and logical precision, all of which must be studied before a clergyman could stand before his congregation as a catechist; because they wished, in teaching children in public, to reach the hearts of their parents. The universal establishment of Sunday schools seemed, in some measure, to have superseded positive compliance with law in this respect.—(No, no.) He said to some extent; but, at all events, it was a consideration which should weigh upon the other side of the balance, whilst they were discussing the obligation of catechising during service, and especially where there was a certain distaste to it in the minds of the people. In some places it might not be popular at first to be brought before their flocks; but it would be their own fault, or it might be their own infirmity, if catechising continued to be distasteful or unpopular in the hearts and minds of their people. They must be prepared for it with deep thought, and fervent prayer for God's blessing; and he was sure that if they set about the work with due qualifications in themselves, the greatest possible practical blessings would result, both to their people and to the Church, from the re-introduction of the duty. (Hear, hear.)

The Rev. Mr. Karslake, sen., seconded the motion. His own ministry had now extended to a period of more than fifty years, and he could assure the Synod that, during thirty-four years of that time, there had been no dissent in his parish. A Sunday school was established at that time, on which he withdrew from catechising in the church during service, as the people thought the Sunday school was sufficient. But from that day dissent had certainly grown in the parish, till it had reached a considerable extent; and he as certainly attributed it to the fact of having relinquished catechising. He recollected now with great pleasure the satisfaction with which parents listened to their children, and masters and mistresses to their apprentices (for apprentices were placed in farm-houses in those days), and observed the improvement which they made; and he verily believed, from his experience as a minister, though unhappily he was never able to catechise well, that a renewal of the practice would have a very powerful effect in keeping a knowledge of the faith in the recollection both of the young and the old. (Hear.)

The Ven. Archdeacon Moore-Stevens said he had never discontinued catechising in his parish, and he could testify as to its great value. It excited an interest in the faith among all classes, whilst parents were naturally pleased when they observed their children answering well and properly.

The Rev. C. C. Bartholomew expressed his warm concurrence in the resolution, and said he had no doubt that God's blessing would rest upon the practice. But, under present circumstances, in some districts they must go on cautiously. They must not set themselves too directly against existing prejudices. At the same time, where there were proper materials, and above all where there was a clergyman who had acquired the necessary preparation of the heart and the intellect (for such a duty required a combination of the very highest powers), he could anticipate none but the most excellent results, both to the people and to the Church. Under such circumstances, a steady and constant determination on the part of the clergy to revive the system of catechetical instruction, and thereby to convey to the minds of the poor a knowledge of the truth, would, under God's blessing, be the most effective instrument in disseminating the true faith, which, unhappily, was now in danger from so many and from such opposing quarters.

The Rev. Dr. Harris inquired whether the exercise of catechising should absolutely supersede the afternoon sermon, or whether that was discretionary, as parochial ministers might find expedient?

The Bishop replied that he desired to avoid prescribing an exact line of duty where it was obvious that, from circumstances, much must be left to the discretion of individual ministers, who knew their own parishes much better than he could pretend to do. But he wished to impress upon his clergy strongly the great duty—and it was a great duty because of the greatness of the consequences—of catechising to a very considerable extent. As to the exact way, the precise time, and the particular mode, in all cases, he would rather be spared the expression of an opinion.

The Rev. Dr. Harris was obliged to his lordship for this explanation. He should give his most cordial support to the resolution.

The Rev. Prebendary Luney said he could not admit that the existence of Sunday schools, and the practice of catechising children therein, would meet the evils which had arisen from the neglect of following the old usage. He believed that the necessity for calling the synodical meeting had arisen, in a great measure, from that neglect; and that this was among the evils which had arisen of an uncatechised Church. He knew of his own knowledge that the benefit of teaching the formula of the Catechism was by no means confined to the children who were examined. It reached further—it extended to the hearts of all the people present. Not the ignorant only, but the educated, were instructed through this medium—an observation, to the truth of which he supposed every one present could bear testimony. He should be sorry to be the means of causing discord upon any subject whatever; but he must say that the most excellent catechist he had ever heard was a gentleman, not now, unhappily, in the Church. He had seen the noble and the learned, and even members of the Episcopate, deriving instruction from the admirable instructions given in this way by that distinguished man. [The speaker, it was understood, referred to Mr. Bennett.] He reverted to this fact, for it was important, to show the importance of returning to catechising in the public congregation, not simply in training up the lambs of their flocks, but in reaching the aged and the learned. (Hear.)

The Rev. Mr. Cousins mentioned that he had adopted the practice in his parish nearly twenty years since, not instead of the afternoon service, but in addition to it; and he had repeatedly received the thanks of the elder members of the congregation for it in this rather extraordinary form: "Sir, we have learned something."

The Rev. J. R. Hogg, of Brixham, said his lot was cast among a peculiar class of people, and amidst great difficulties; but that he had some pleasing features in his parish as well as others of an opposite character. Among the former was one bearing on the present discussion—viz., that he was able to catechise, not children only, but their parents also at the same time. His people were mostly fishermen, most of whom spent the Sunday on shore, and though many made a bad use of this privilege of enjoying the holy day of rest, yet not a few availed themselves of the instruction provided for them in an adult sailors' school. Until the last two years, his teaching to them was not catechetical, but what he might call didactic; but finding that he did not make so much impression as he desired, he had recently always questioned both men and boys on everything which they read or learned, and thus applied the catechetical system to them. One result of this was, as his lordship would remember, that last year he had been enabled to present several adult sailors for confirmation, who previously had received little or no instruction in this way on the truths contained in the catechism. He found, too, that those who were taught by the catechetical method thoroughly retained what they had learned, and in the present instance he could say, with truth, that they had become patterns to their fellow-fishermen in their general conduct.

In reply to a question from the Rev. Mr. Radford,

The Bishop said, the catechising, when in church, ought to be in the place appointed by the rubric, which was the law of the Church. It was quite open to the minister to make his address afterwards as a sermon, taking his subject from the Catechism on which he had been questioning the young people. The word employed in the rubric was "instruct," which would refer to the instruction given upon and through the Catechism. At the same time, he should not enforce an afternoon sermon where he found an efficient catechising going on.

The Rev. Dr. Coleridge enforced, at some length, the necessity of continuous catechising for a given period, rather than once a month upon the Sunday afternoon. Much benefit had resulted from the practice in the parishes with which he had been connected.

The Rev. Mr. Downall, of Okehampton, described the success which had attended his own labors in catechising in Liverpool, in Kidderminster, and now in his present parish. He found the parents and friends of the children attending the service, not merely for the protection of the children, but in order that they might themselves receive more plain and simple instruction in the principles and practice of the Christian faith. His congregations, he found, were generally the largest when catechetical instruction was given. (Hear.)

The Bishop—I hope I shall not be considered invidious in saying what I am about to say. No individual will, I am persuaded, consider it as addressed to himself, for it is not intended to apply to any individual. But I must say my own experience and observation during the whole of my clerical life has been this, that catechising is a most difficult work. The great difficulty is, that there are very few good catechisers; very few clergymen take due pains in learning the art of catechising. This is a great practical defect in our system, and he was sure they would bear with him when he said that one of the best and the greatest benefit the Church could derive from the clergy would be from their feeling the special duty, and learning the great art of catechising well. And they would, I am sure, have great satisfaction and encouragement in finding their own improvement in theological knowledge brought out by the questions put even to the humblest children in their parishes. I am talking to you on this subject as I do to my deacons at their ordination; and I am confident you will not think me at all obtruding anything authoritative in what I have been saying. (Hear.)

Mr. Downall recommended *Bather's Hints on Catechising* to his brother clergymen as a valuable little work upon the subject, and he added that much might be learned from Bishop Nixon's *Lectures on Catechising*.

The resolution was then carried unanimously, and the Synod adjourned.

"Thus ended the proceedings of the second day (again remarks the *Chronicle*), and anything more successful, and more harmonious, it would be impossible to conceive. Every member of the Synod seemed possessed with the most ardent desire to further the great work of the Christian ministry in which he was engaged. Everything said and done was of a most real and healthful character: not a question, not a speech, but had a practical purpose. The real work of the clergy was discussed—experiences interchanged—plans modified, approved, or criticised. The Bishop throughout encouraged discussion, and a most business-like and practical discussion. The Synod, which commenced at eleven, sat till three; then adjourned for evensong, and sat till past six. We can now distinctly congratulate the Church upon the success of this great experiment, far exceeding the most sanguine anticipations of its promoters. There can be but one opinion on the matter."

Third Day, Friday.—After Divine Service, the Synod again assembled. The following resolution was adopted.

"Resolved, That the continued pastoral superintendence of the young who have left school, is a subject deserving the most mature consideration; and that the whole matter be referred to a committee to be forthwith nominated by the Lord Bishop, and to report to his Lordship."

A Committee of 16 of the clergy was accordingly appointed.

The following resolution was also passed:

"Resolved, That this Synod believes that the restoration of a permanent, or comparatively permanent order of Deacons, under proper restrictions, would be highly advantageous to the church, and that the Bishop be respectfully requested to consider under what regulations such an order could be best established."

Carried with only five dissentients.

Also the following, (unanimously):

"Resolved, That it is desirable for the Parochial Clergy to obtain, as far as is possible, the aid of their lay parishioners, especially by encouraging voluntary associations for good works, provided always that care be taken not to transgress the discipline of the Church."

The last resolution adopted, was this:

"That this Synod do invite the earnest attention of the Clergy of this Diocese to the several Orders of the Church in the Book of Common Prayer, and in the Canons respecting the saying daily of the Morning and Evening Prayer; also that the earnest attention of the Clergy of the Diocese be invited to the 13th and 14th Canons as to the due observance of Holy days, and that it is the firm opinion of this Synod, that the due observance of Ascension Day, includes the celebration of Holy Communion, a special Preface being provided for it."

After the concluding prayers by the Bishop, highly solemn and appropriate, with the Benediction—All standing up, the Archdeacon said:

"In the name of our Lord Jesus Christ, let us go in peace," and the Synod then dissolved.

John Bull very justly observes, "Whether the spirit displayed in the House of Commons, on Tuesday night, or the spirit displayed last week, in the Chapter House at Exeter, be the spirit from which the healing of the breaches of our Church may be expected, is a question which we are willing to leave, without one word of further remark, to the judgment of 'all good Christian people.'" The same paper refers to the peaceful termination of the late Convention of North Carolina, as "a striking illustration of the power inherent in the Church, for the healing of her own wounds, if only her Divine ordinances be suffered to become a reality."

Pure Wine for Communion Uses.—We would refer our subscribers both far and near to the advertisement of Mr. McMullen on our fourth page. He has for some time supplied several congregations in this city most satisfactorily, and will sedulously fulfil any orders which may be sent him from a distance. We call attention to this subject, believing that many of our clerical readers, and those of the laity connected with vestries, will find it an advantage to avail themselves of the suggestion.

Diocesan Inteigence.

New York.—*Acts of the Ecclesiastical Authority.*—The Approval of the Standing Committee has been given to the Incorporation of St. Michael's Church, Brooklyn.

Letters Dimissory have been granted to the Rev. Kendrick Metcalf, D.D., to the Diocese of Western New York; to the Rev. Henry M. Denison, to the Diocese of Virginia; and to the Rev. William S. Ludlum, Deacon, to the Diocese of Wisconsin.

The following Clergymen have been received into this Diocese, upon Letters Dimissory, from the Bishops respectively named; viz.—The Rev. Henry Floy Roberts, and the Rev. William Rudder, Deacons, from the Bishop of Connecticut; and the Rev. Francis Peck, from the Bishop of Rhode Island.

The Canonical Certificates of the Election of the following Clergymen to Cures, have been received and recorded, viz.:

The Rev. N. A. Okeson, as Rector of St. John's Church, Brooklyn; the Rev. William T. Webbe, as Assistant Minister of St. Michal's Church, Brooklyn; the Rev. William Olssen, as Rector of the Church of St. James the Less, Scarsdale; the Rev. John W. Moore, as Rector of St. Luke's Church, Somers, and St. James' Church, North Salem; the Rev. Henry Floy Roberts, as Rector of St. Paul's Church, Williamsburgh; the Rev. J. Selden Spencer, as Rector of Grace Church, S. Middletown; the Rev. William T. Smithett, as Minister of St. Peter's Church, Stone Ridge; the Rev. Robert J. Walker, as Rector of the Church of the Messiah, Brooklyn; and the Rev. William Rudder, Deacon, as Rector of St. Paul's Church, Flatbush. Notice has been received of the appointment of the Rev. J. J. Elmendorf, as Assistant to the Chaplain officiating in the Church of St. Cornelius, Governor's Island.

For the Churchman.

Wisconsin.—The Convention of this Diocese commenced its sessions on the 11th instant, in St. Paul's Church, Milwaukie. Morning Prayer was read by the Rev. Stephen McHugh, assisted in the Lessons by the Rev. Wm. Markoe. The Sermon was preached by the Rev. James Abercrombie, after which the Sacrament of the Lord's Supper was administered by the Bishop, assisted by several of the Clergy.

The Rev. Benjamin Akerly having declined a reelection, the Rev. Solon Wm. Manney was unanimously elected Secretary, who appointed the Rev. Azel D. Cole as his assistant. There were present at the Convention, 14 Clergymen and 22 Lay Deputies from 9 Parishes.

Three new Parishes were admitted into union with the Convention, viz., St. James', Milwaukie; Trinity, Marquette; Grace, Dartford.

A Canon was passed, regulating the exercise of Episcopal authority under Canon 33 of 1832, of the General Convention, and a Committee appointed, to whom was referred, so much of the Bishop's address as relates to a Diocesan College to report at the next Convention.

The following gentlemen were elected members of the Standing Committee, which was afterwards organized by the election of Rev. Benjamin Akerly, as President, and the Rev. David Keene, as Secretary.

Standing Committee:

Revds. Benjamin Akerly, Solon Wm. Manney, David Keene, Wm. Adams; Messrs. Cyrus Hawley, A. G. Miller, J. E. Cowles, A. W. Hatch.

The following gentlemen were elected Deputies to the General Convention:

Revds. Benjamin Akerly, Solon Wm. Manney, David Keene, Melancthon Hoyt; Messrs. B. McVickar, Philo White, Francis Randall, A. W. Hatch.

Supplemental:

Revds. Wm. Markoe, A. D. Cole, James Abercrombie, G. R. Bartlett; Messrs. C. O. Belden, Daniel Bread, J. E. Cowles, J. R. Selby, Jr.

The thanks of the Convention were presented to the Rev. Benjamin Akerly, for the faithful manner in which he performed the duties of Secretary, since the organization of the Diocese.

There are 25 Clergymen in the Diocese, holding Parochial Cures, entitled to seats in the Convention, and two others residing within it, but without Parochial Cures, making in all, 27, and 36 organized Parishes.

During the Conventional year, there has been added to the

Communion,	in 13	Parishes	96
Whole number of Communicants	26	"	1446
" " Baptisms (Inf. 255, Ad. 29)	27	"	284
" " Confirmed	18	"	67
" " Marriages	19	"	56
" " Children under catechetical or Sunday School instruction,	16	"	710

The Diocese has contributed during the past year, $205 50, to the Episcopal Fund, and $216 15, for Missions within its own limits.

The Bishop delivered his annual address, from which we learn that he has ordained 3 Deacons and one Priest, has visited the Parishes and Missionary Stations of the Diocese, besides several new and promising places; has confirmed 73 persons and baptized 2 adults and 24 children.

Although not a part of the proceedings of Convention, yet it may not be amiss to mention that the Bishop, having called together his Clergy in Convocation, on Tuesday preceding the meeting of the Convention, submitted to them for consideration, the Letter and Protest of the Bishop and Clergy of Oxford, and also the letter and circular of the Archbishop of Canterbury, to both of which answers were returned, signed by the Bishop and all the Clergy present.

On Thursday evening, after singing the 25th Hymn, and the Benediction by the Bishop, the Convention adjourned.

S. W. M.

Journals of the late General Convention.—The Secretary of the House of Clerical and Lay Deputies, respectfully gives notice, that he caused one or more copies of the Journal of the last General Convention, to be sent in the month of February last, through the Post Office (unless otherwise requested), to the address of every person entitled under the vote of the House. [see p. 88 of the Journal] to receive them. He regrets to learn that many individuals have failed to receive their copies.

M. A. De Wolfe Howe,
Secy. House of Cler. and Lay Deps.

Phila., July 14, 1851.

[Other church papers please copy the above.]

Clerical Changes.

The Rev. John A. Vaughan, D. D., has resigned the Rectorship of the Church of the Mediator, Philadelphia.

The Rev. W. W. Arnett, who has been associated with Dr. Vaughan for the year past, in the Church of the Mediator, Philadelphia, and also in the Episcopal Female Institute, as Vice Rector, has been unanimously elected to succeed Dr. V., and has entered upon his duties as Rector of the parish.

The Rev. Charles Minnegerode sailed on Saturday, the 28th ultimo, in the steamer Humboldt, on a visit to his friends in Germany, and will be absent some four or five months. During which time he requests all his letters and papers to be directed to Garysville, Prince George county, Va., where they will receive due attention.

The Rev. Malcolm Douglass, having accepted a call to the Rectorship of Christ Church, Albion, Orleans Co., W. N. Y., desires his letters and papers to be directed accordingly, after the 11th inst.

Rev. Joseph P. Taylor, from Trinity church, Pittsburgh to the Rectorship of Christ Church, New Brighton, Beaver Co., Penn. Direct accordingly.

Married.

In Williamsburgh, L. I., on Tuesday, July 15, by Rev. Benj. F. Taylor, Walter Casey Russell, of London, England, to Miss Elizabeth Nash, of Cork, Ireland.

Died.

At Montevideo, South America, 14th May last, of consumption, after an illness of eight months, Mary Ann, aged 44 years, wife of Roger Smith, Esq., and mother of Mrs. Peter Bours, Jr.

The body was accompanied to the English Cemetery by a very large number of people, among them the American Consul and many officers of American vessels of war in port. The funeral ceremonies were performed by Rev. Charles Stewart, chaplain of the U. States Frigate Congress.

At Munsville, Madison Co., N. Y., July 9, at the residence of his grandfather, George Parmely Thomas, only son of Geo. Thomas, Esq., formerly of this city, aged 9 years and 10 months.

Very suddenly at San Francisco, on the 31st of May, "in the communion of the Catholic Church," Passed Midshipman William de Koven, U. S. Navy, aged twenty seven.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

July.

6th Sunday aftr Trinity,	"	27,	A. M.	Cooperstown.
Monday,	"	28,	A. M.	Exeter.
			P. M.	Richfield, (Monticello.)
Tuesday,	"	29,	A. M.	Richfield Springs.
Wednesday,	"	30,	A. M.	Cherry Valley.

August.

Friday,	Aug.	1,	P. M.	Fairfield.
Saturday,	"	2,	A. M.	Norway.
7th Sunday after Trin'y,	"	3,	A. M.	Little Falls.

ST. JOHN'S CHURCH, WILLIAMSBURGH, L.I.,
In 6th st., corner North 4th.

The Rev. B. F. Taylor will perform Divine Service in this Church, to-morrow at 10½ A.M., and at 8 P.M. Episcopalians are respectfully invited to attend.

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 16 Mercer st, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen and Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. my 3—3 m

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of July 8, the following contributions, viz.:

Detroit, Mich, Mariners, half 3 93; Kalamazoo, Mich, St Lukes, 3 33; Chilicothe, O, St Pauls, 11 50; Tecumseh, Mich, St Peters, 2 10; Clinton, Mich, St Patricks, 90c; Carbondale, Pa, Little Girl's Fair, thro Rev J A Starr, Rr Trinity ch, Af, 5; New Brighton, Christ, 50 46; do do Fem Sch B'g, Chi 18, 60 46; Troy, NY, St Johns, Jubilee coll, half 27 50; Culpepper, Va, R H Cunningham, 10; do W H Pendleton, Chi, 5; Richmond, Va, St Pauls Fem Sch, Chi, Jub coll, 117 23; do Monumental Fem Sch, B'g, Chi, 46 65; Charlottesville, Va, Christ Fem Sch B'g, Chi, 44; Latimer Parish, Va, W Stevens, F S B'g, Chi, 5; Richmond, Va, St James Fem Sch B'g, Chi, 40; NY, New York Am Tract Soc, for Rev Mr Hill, 2; St Marys Co and St Andrews pa, Md, half 10; Frederick, Md, All Saints, a lady, Chi, 50c, Gr 50c, Af 50c, Con 50c—2; Prince Georges, Md, Zion, 24 12; do St Matthews, 21; Carroll Co, Md, Holy Trinity, 2 50; Anne Arundel, Md, St Stephens, 5; Baltimore, Md, half Af and Chi, 20; Niagara Falls, NY, St Peters, 6; Austin, Tex, Epiph Jud coll, 6; Portsmouth, Va, St Johns Fem Sch, Chi 19; Macon, Geo, Christ SS, Af, 3; Baltimore, Md, a member of St Peters, half 75; Hartford, Ct, Trinity coll, Miss Sch, Chi, 1; Portsmouth, RI, St Pauls, half 5; Green Bay, Wis, Christ, Af, 5; Madison, Ind, Christ, 17; Fishkill L'g St Anna's SS Jub coll Fem Sch B'g, Chi, 4 25; Northfield, Mass, W C Fenney, 1; Georgetown, DC, Christ Fem Sch in Cape Palmas, Af, 33; New Brighton Christ, a SS teacher, 2; Phila Pa, Christ, 40; Buffalo, W NY, St Johns, at Cape Palmas, 9; Petersburgh, Va, Grace, Girls Fair Fem Sch B'g, Chi, 5; Oxford, W NY, Anon Fem Sch B'g, Chi, 10; Alexandria, Christ, young ladies Bible class, do do, 6. Total, 722 47.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, July 22, 1851. No. 86 William-st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since July 15, viz:

St Pauls, Portsmouth, RI, half 5, Trinity, Ulster, NY, of wh 7 8 is for Or, 14 17; St Georges, Fredericksburgh, Va, for Or, 30; a member of St Peters, Baltimore, quarter 75; St Johns, Stamford, Ct, 40 15; St Anna's, Fishkill L'g, NY, for Or, 15 6, the other half of the coll for Minnesota; St Philips NY, for Or, 9 22; St James, 30; Calvary ch SS, for Indian Missions in in Wis, 25; Christ, Stratford, Ct, 25 88. Total, 269 48.

THOMAS N. STANFORD, Treas.,
New York, July 22, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 15th inst.

Christ, Hudson, Rev Wm Watson, 7 53; St Peters, Peek Kill, Rev G S Gordon, 5.

Donations and subscriptions thankfully received by
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New York, July 22, 1851. 20 John street.

LITTELL'S LIVING AGE, No. 376, 12½ cents.

CONTENTS.

1. Fichte: y Biography, [Chambers' Papers for the People.
2. Southern Gates of Egypt, [Chambers' Journal.
3. Geyser Fountains in California, [San Francisco Papers.
4. Episodes of Insect Life, Part II., [Fraser's Magazine.
5. Correspondence between Mirabeau and De la Marck, [Examiner.
6. A Real Sister of Charity, [Dickens' Household Words.
7. Quakerism; or the Story of my Life, [Athenæum.
8. The Anglo-Saxon Race, [Do.
9. Thackeray's Third Lecture, [Examiner.
10. Australia, [Chambers' Journal.

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THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

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The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

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Poetry.

Victoria—An Ode.*

BY ALFRED TENNYSON.

Revered Victoria, you that hold
A nobler office upon earth
Than arms, or power of brain, or birth
Could give the warrior kings of old,

I thank you that your royal grace
To one of less desert allows
This laurel greener from the brows
Of him that uttereth nothing base:

And should your greatness, and the care
That yokes with empire, yield you time
To make demand of modern rhyme,
If aught of ancient worth be there,

Take, madam, this poor book of song:
For though the faults were thick as dust
In vacant chambers I could trust
Your sweetness. May you rule as long,

And leave us rulers of your blood
As noble till the latest day!
May children of our children say,
"She wrought her people lasting good;

Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as mother, wife, and queen.

She brought a vast design to pass,
When Europe and our scattered ends
Of our fierce world were mixt as friends
And brethren in her halls of glass;

And statesmen at her council met
Who knew the seasons, when to take
Occasion by the hand, and make
The bounds of freedom broader yet,

By shaping some august decree
Which keep her throne unshaken still,
Broad-based upon her people's will,
And compassed by the inviolate sea."

* Prefaced to the New Edition of the Poet Laureate's Poems.

Selected Matter.

From the Courier & Enquirer.

Burlington College and the Fourth of July.

In our humble judgment, of all the Literary Institutions in our country, that founded at Burlington, New Jersey, by the Right Rev. Dr. Doane, Bishop of New Jersey, promises at some future period to do the most good; and this because it is a Religious as well as a Literary Institution. Our readers need not be told that in times past, we have done battle in favor of every sect teaching its own children, in order that all may be alike instructed in some Religious creed, instead of the rising generation being made a nation of intelligent Infidels.

In days gone by, when we looked upon Religion rather as a matter of government than as an every day practical affair which no man may neglect, we argued, that our whole Common School system is a mistake—based upon radical error; and that at no distant day we shall reap from it fruit of the most pernicious character. Experience has confirmed us in that opinion; and we would therefore, had we the power, do away with much of the present system, and say to every sect, gather together your children, and they shall be instructed in your own Religion, but in other respects, after the manner we shall prescribe. We would too, prepare for them the necessary School Houses, as at present, and we would appoint or elect by the people, the necessary Trustees, whose duties should be the same as under existing laws—the whole object of our reform being to secure to every child the being taught some Religion, and to make the Bible an Elementary Book instead of excluding it, as is now done by Law, from the very places where it is most required for the happiness of the people and the security of the State.

Intelligent people need not be told, that all the religious instruction which most men receive, is that imparted to them as children in schools. By our present system the Bible is excluded from our common schools as is all Religious instruction of every description; and we honor the Roman Catholic that he has withdrawn his children from them, and through the exercise of political power at the polls *compelled* the State to give them their portion of the school fund wherewith to teach their children Religion as well as morality. We are no Roman Catholics and eschew sectarianism of every description; yet we know that every sect and denomination in our land, teaches good morals and Christian doctrines which are at war with infidelity. The religious teaching of every one of them, are far better than no religious instruction whatever; it is better to be taught even the Jewish religion, than to grow up in ignorance of the Bible or in avowed infidelity; and therefore, we insist, that it is far better for the temporal and eternal welfare of mankind, as well as for the future prosperity of the State and the perpetuity of Republican Institutions, that the Bible should be a universal school book throughout the land, instead of its use being prohibited as it now is, in our Public Schools. Such are our convictions, and such our arguments against our existing school system years ago, based upon an anxious desire for the future welfare of the State. Time has confirmed us in the wisdom of these convictions, and rendered us more than ever anxious, that in every public school in our widely extended country, each and every sect and denomination should be permitted to teach its own religion at the public expense. We are well aware that in thinly settled school districts, this is not possible; but surely there would be no difficulty attending such an arrangement in our cities and large towns; and we indulge the hope that the Protestant as well as the Catholic, will be permitted to do what seemeth good to him in this regard. Far be it from us to find fault with what was done for the Catholic in relation to this matter. On the contrary, for years in succession we stood side by side with the Romanist in securing him the privileges he enjoys, and would in like manner resist any interference with them. But we would claim like privileges for all; and we would call the attention of Protestant parents and guardians to a consideration of this subject and to the discharge of their duty in the premises. We would avoid if possible, educating a nation of Infidels to administer our Republican Institutions; and to accomplish this, our existing school system must be changed.

When we say "changed" we mean precisely what we say. We are no Reformers and never seek to *pull down* institutions which wisdom and experience have built up. We would not willingly, lose the services of any one of the distinguished and philanthropic citizens who so readily give their time and talents to superintending the education of the rising generation; and to retain them, we would interfere as little as possible with the framework of our present school system. All we ask is, that the number of schools be increased, and that in each, in our cities, the children of the different denominations of Christians be taught the Religion of their parents. This is conceded very properly, to the Romanists; and we do not know any good reason why it should be withheld from the Methodist, Baptist, Presbyterian, Jew, Episcopalian, &c. &c. We would leave all the *power* in the excellent hands which now wield it, and we would make education perfectly free; but we would not by law, repudiate the Bible by excluding it from our public schools.

But we have wandered far from the object with which we commenced this article, which was to bear testimony to the present success and future promises of Burlington College. It owes its existence to the self-sacrificing character and indomitable energy of Bishop DOANE; who, having sacrificed his all in the great work to which he devoted himself, and suffered in reputation as well as in purse and feeling, all that man can endure, has lived to see the work of his hands prosper and promise an abundant harvest. At Burlington College, the Protestant Episcopal Religion is taught and practiced, because it is a Religious College; but at the same time its Literary and Scientific course, is designed to be higher and better than at any other College in our country. And we would to God that the Presbyterians, Baptists, Methodists, and every other sect in our country, had just such Colleges and plenty of them, as we all know that the Romanists have. It does harm to no youth to teach him the Religion of his fathers, at the same time that you teach him languages, and train him in the paths of wisdom; and this is precisely what Burlington College is doing most effectually, and which causes us, as a parent and as a friend of our country, to rejoice in its enduring prosperity.

At Burlington, the Bible and the Prayer Book stand first; and next to them, come the Declaration of Independence and the Constitution of the United States,—as being to the useful *citizen* what the Bible and Prayer Book are to the responsible *man*. There, every youth is taught not only the principles of the Government under which he lives; but he is taught to look to the protection of that Government and the Union of the States, and the Constitution out of which that Union springs, as duties which are a part and parcel of those which man owes to his God as well as to his fellow man. And at the late Anniversary of our Independence, there was, as usual, at Burlington, a *National* celebration as well as a *local* festival.

"At half past 8 o'clock, the students, preceded by the Vice Rector, and the other officers of the College, presented themselves, at Riverside, to pay their respects to the President; when the following address was made by Mr. WILLIAM TILGHMAN JOHNSON, of Maryland, a member of the Senior class:—

"*Right Rev. President:*

"It is with peculiar pleasure that I have received the appointment of my fellow-students to communicate to you their love and gratitude.

"Many, indeed, are the services and labors of love, for which we wish to thank you. But the glorious remembrances associated with this day, remind me to speak of one that well befits the occasion. It is the rearing us up as *Christian Patriots.* Day by day, hour by hour, and, more particularly, on four succeeding anniversaries of this day, have you eloquently instilled into our minds, those mighty principles of law and liberty, by which, alone, the true freeman can be informed. Your words have not been what Pindar calls "λογοί χαμαιπεταί." Never, while the sunlight, which flashes from yonder broad river, shines for us, shall we forget them. The seeds, which you have sown broadcast in our hearts, shall spring up and bear, hereafter, the golden ears of a plentiful harvest.

"Next to the men who established this republic, and laid, broad and deep, the foundations of its future weal and happiness, those that keep alive their principles in succeeding generations, are entitled to our gratitude. And, by so doing, you have raised for yourself a lofty dome of thankfulness and gratitude, to become, hereafter, a mausoleum, far-resplendent, which shall not quickly crumble into dust.

"Heaven grant, that we may remember and practise the noble lessons which you have taught us: and when the wild whirlwinds of fiery fanaticism sweep over the land, and the hearts of men are bowed before them, that quailed not in the rack of battle, we shall be among those that stand fast. So, after the stern conflict for right and law, and the liberty which dwells with duty, we shall not be ashamed, in the spirit-land, to meet the shades of those heroic men, who consecrated this day to liberty. We shall meet with naught but murmurs of welcome and approval from their lips.

"As long as we live, your image shall be associated with theirs, in our minds. On every sacred festival of our country, thoughts of you shall commingle with thoughts of them; and your name shall be inscribed on our hearts with those of Washington, and Adams, and Hancock, and Henry, and Charles Carroll of Carrollton: names that shall resound forever, above the thunders of tempests, on the wave-worn shores of time."

"To which the Bishop replied in most suitable terms. The procession then made its way back to the College; the band of music which had accompanied, returning with them. At one o'clock, the Declaration of Independence was read by Mr. HOBART CHETWOOD, of New Jersey. After the music, which followed, had ceased, the Bishop delivered an Oration to a large and intelligent audience of ladies and gentlemen. The Right Rev. Rector was constantly interrupted with outbursts of applause, at the patriotic and eloquent remarks which fell, like words of fire, from his venerable lips."

So says the chronicler of what took place at Burlington, on the 4th of July, and well might he so say. Never was the Religion of the Gospel appropriated to a more legitimate secular purpose, than when the Reverend Bishop of New Jersey, alluding to what had been his language twenty-five years ago, at *Hartford*, uttered the following sentiments:

"Thus, did I speak, a quarter of a century ago; when not a flake of snow had fallen upon my head. And now, with these white hairs, which care and suffering for the sacred cause to which my life is given, far more than years, have thinned and whitened for the grave, to be my witness, before God, I re-assert the whole and more. POLYBIUS, and LIVY after him, relate, that when HAMILCAR BARCA was about to carry the war, which he had waged so long against the Romans, into Spain, he performed, by the Straits of Gibraltar, a solemn act of his religion. A sacrifice was offered, to propitiate the heavenly favor on his country and its armies. As his little son, then nine years old, stood by, he bade the priests and others who were present, to retire a little; and calling him to the altar, blazing yet with sacrificial fires, he asked him, then, if he would like to go with him upon the expedition.—And when, with childish zeal, he begged him, that he might, he took his little hand, and laid it on the sacrifice; and bade him swear, that he would never cease to be the enemy of Rome.—And Rome, in all her history, had never such an enemy as HANNIBAL. *I believe that Patriotism is a religious duty. I believe, that it is to be taught, as such, from earliest childhood. I believe, that, only second to their Saviour and His Church, our offspring should be trained to love and serve the land which is their providential heritage.* And, I would take these children now, and lay their hands upon the altar, which commemorates and certifies to their redemption; and demand their pledge, before the God who sees their heart, that they would *never be the friend of him who would disturb this Union.* I care not where he comes from. I care not what his plea be. As an American, I know no North; I know no South. One country is enough for me.—"Omnes omnium caritates patria una complexa est."* The country of the Union; the country of the Constitution; the country of the stars and stripes; that is my country—I go for it, all. I go for it, as one. I go for it, as indivisible.—And, I would sooner tear my quivering heart-strings from their core, than see one Pleiad lost from that all-glorious constellation.

"When Freedom, from her mountain height,
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with the gorgeous dyes,
The milky baldric of the skies;
And striped its pure celestial white,
With streakings of the morning light.
Then, from his mansion, in the sun,
She called her eagle-bearer down,
And gave into his mighty hand,
The symbol of her chosen land.

"Flag of the free heart's only home
By angel hands to valor given,
Thy stars have lit the western dome,
And all thy hues were born in Heaven.
Forever float that standard sheet,
While breathes the foe, that falls before us:
With Freedom's soil, beneath our feet,
And Freedom's banner, streaming o'er us!"†

This is indeed language worthy of a Patriot and a Divine—worthy of a Christian Bishop—worthy of the President of an Institution of Learning. And that that Institution may continue to grow and flourish, and send forth its hundreds and thousands of such graduates as W. J. JOHNSON, and his fellow-students, should be the prayer of every Patriot in the land.

* Cicero, de officiis, I. 17.

† The American Flag, by Dr. Drake.

From the N. Y. Express.

The Bishop of Vermont's Address before the Protestant Episcopal Historical Society.

Rt. Rev. the Bishop (Hopkins) of Vermont, on Wednesday evening, June 25, delivered the first annual address before the Protestant Episcopal Historical Society, in the presence of a large and attentive auditory at the Stuyvesant Institute, Broadway.

The first part of the Bishop's address was devoted to a review of the early rise and progress of the Christian religion, and the great devotion of those early founders, who built up the church despite the persecutions of the pagans;—men who were full of beneficence, and zeal, and self-denial, and ready for every sacrifice, whether of property, or ease, or credit, or honor, or liberty, or life itself, so that they might secure but the prize of immortality. But the brilliant dawn of the Christian religion was soon overcast, and the Rt. Rev. Speaker here traced the rise of the Church of Rome. Among the clergy themselves, according to the prediction of St. Paul, "men arose, speaking perverse things, to draw away disciples after them." False and novel doctrines and practices, arising from the indirect influences of Heathenism were introduced, gradually. After the Emperor Constantine had conferred wealth and titles upon the Bishops, worldly ambition led a far greater number of ungodly men into the ministry, and the love of pomp and power, inherent in every unconverted heart, opened a wide door for innovation, through which Satan introduced a sad variety of errors, under the sanction of supposed expediency.

Expediency seemed to demand the establishment of a more perfect hierarchy, fashioned after the model of human government, throughout the Empire, and hence arose the secular rights bestowed upon the bishops, the novel prerogatives of Metropolitans and Patriarchs, and the centralizing schemes of the great dignitaries of the Church, who presided at Rome and Constantinople. By degrees, thus, under the convenient plea of expediency, the original purity of the Apostolic system became contaminated by new doctrines, new customs, new festivals, new modes of penance, new objects of worship, new claims of priestly power, new standards of holiness. False miracles were connected with the relics of the martyrs, and prayers, which in the fourth century were offered *for* the Virgin and the saints, began to be offered *to* them. Purgatory was borrowed from the Pagan Mythology, and placed under the supreme authority of the priests. Persecution, which, during three centuries was used against the church, became the favorite weapon of the church herself, against all whom she denounced as schismatics and heretics, notwithstanding the solemn language of the Lord to Peter: "Put up the sword into the sheath, for they that take the sword shall perish by the sword."

The Rt. Rev. Bishop here traced the progress of the Church of Rome, up to the time when the great Reformation was commenced, and from that, proceeded to give some account of the Society of Jesus, organized by Ignatius Loyola, and established by Pope Paul III in A. D. 1540. The members of the Society of Jesus spread themselves all over the world, and strove by converting the heathen, to counterbalance the effects of the Reformation in progress in Europe. But notwithstanding their great zeal, the Church of Rome was not satisfied with the order of Jesuits in her missionary efforts. In A. D. 1622 the famous society DE PROPAGANDA FIDE was founded by Pope Gregory XV, and connected with this was the COLLEGIUM SEU SEMINARIUM DE PROPAGANDA FIDE instituted about five years later, by Pope Urban VIII, for the education of Missionaries.

It was not until 77 years after the rise of the Romish Propaganda, that the Mother Church of England made a formal movement in the Missionary enterprise. The Society for the promotion of Christian Knowledge was founded in A. D. 1699, and this was followed in 1701 by the venerable Society for the Propagation of the Gospel in Foreign parts. The Rt. Rev. speaker devoted the remainder of his highly instructive and elaborate address to the cause of Missions, tracing with great accuracy and precision the proceedings of these venerable societies, and clearly demonstrating the effects which have resulted from their labors. In the course of his remarks, the Bishop sketched the History of the English Church wherever it has been established in Asia, Africa, America, Australia, &c., and in this connection he submitted some remarks in regard to the recent Jubilee which was celebrated simultaneously in all parts of the earth where the English Church has been established. The Bishop concluded his address, which, though more than an hour in the delivery, was listened to with marked attention—with the following remarks:

"O, how wonderful is the contrast, when we look back upon those hundred and fifty years, (since the establishment of the Society for the Propagation of the Gospel in Foreign Parts) and think of all the changes, the wars, the fierce contentions, the bloody conflicts, the confusion and the strife which the whole world has witnessed in the bitter contests of earthly interests, and compare them with the quiet but ever onward progress of the Prince of Peace! How in the one, the mighty captains and conquerors have won their laurel at the cost and misery of untold millions; while in the other the humble missionaries, with far more real heroism, were diffusing around them the blessings of truth and holiness, comforting the mourners with the promise of Heavenly hope, and imparting to them the knowledge of life and joy eternal! How in the one, crowns have been won and lost, empires have risen and passed away, revolutions have trampled on the head of royalty and then given place to despotism, and all the holocausts so freely offered to the shrine of power have only left mankind on the ever-shaking verge of violence and anarchy—while in the other, the conquests of the Church have been steadfast, peaceful, beneficent, filled with blessings to the bodies and souls of all within her influence, and permanent beyond the reach of earthly mutation! How in the one, the car of the successful soldier and the chariot of the popular statesman have been followed by the shouts of applauding multitudes and the crazy hozannas of the infatuated crowd, and the roar of cannon have proclaimed the madness of the idolatry which bows down in adoration of greatness so soon to disappear—while in the other, the missionaries of the Cross have gone forth in the midst of far more frequent and constant dangers, turning their backs on the comforts and allurements of the world, their struggles unnoticed, their victories despised, their sacrifices unacknowledged, their perils and their toils uncared for by the insane folly of mankind, and yet the whole has been laid up in the archives of heaven, marked with pure transport by angels and archangels, and sure to be acknowledged and gloriously rewarded by the Almighty Sovereign before the assembled universe, when all the brightest triumphs of earthly policy and eloquence shall have perished in the dust."

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July 19-2t

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Lawyers	10	Mechanics	3
Clerks	12	Agents	5
Farmers	4	Clergymen	2
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Physicians	6	Public Officers	8
Hotel Keepers	1	Others	10
Architect	1	Bankers	3
Editors and Publishers	3		
	75		42
Total for the month,			117
Whole number of policies issued by the Company,			7195

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Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

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It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

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CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

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NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C. Brownell, D.D., L. L. D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co.,"

August 11, 1850.

Balance January 1st, 1850		$935,991 90
Deduct for losses then unpaid		40,350 06
		895,644 96
Received for premiums to Aug. 1, 1850	$281,808 20	
" " interest " "	29,581 36	
		311,389 56
Paid losses, expenses, and for purchased policies	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do	39,834 69—124,416 44	—186,973 12
Nett accumulated fund,		1,082,618 09
ASSETS.		
Cash on hand	6,941 34	
Bonds and mortgages	375,889 45	
Real estate	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies	664,043 47	
Loans on scrip	6,015 01	
Paid at agencies, and in course of transmission	12,760 70	
		1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretery,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. Ae respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraees the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and swo octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

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JOHN T. ADAMS, 87 Wall street.

Vice-Presidents:
ISAAC F. COX, 30 South William street.
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Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

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Trustees:
Henry Fisher, Elizur Ward, Edward Haight, Joseph M. Browning, James Warren, Walter T. Welchman, Richard Sill, John G. Ambler, Charles P. Burdett, Charles Tronton, John Wight, George McLaughlin, John R. Lewis

Counselors:
Rev. W A Mulenburgh, DD, Rev. T H Taylor, DD, B I Haight, DD, J H Price, DD, H J Whitehouse, DD, Gregory T Bedell, Charles H Halsey, Benjamin Evans

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS—

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